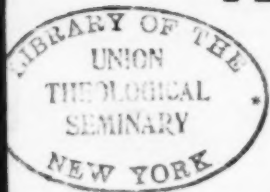


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EDITORIAL

Defying Prohibition Laws with a Leer

IN APPRAISING the ethical merits of the controversy over prohibition it were well not to fail to study the photograph which has been widely circulated in the popular prints, showing Congressman Hill, surrounded by admiring friends, in the cellar of his home. This Marylander, seeking so zealously to achieve the picturesque, is presented in the center of the scene, in slouch hat and appropriately robed in what appears to be a water-proof coat, drawing off liquor from barrels ranged along his cellar wall. On his face is a leer which does the largest credit to his histrionic abilities. The whole setting is studiously organized for picture-taking. Surrounding him and in the background are the "friends" he is so zealous to please and serve in his capacity as citizen and statesman. Specially conspicuous among these are two boys in their early teens, each with glass in hand, imbibing education from their elders along with the liquor proudly certified as having a content of alcohol far in excess of that legalized under the national Volstead act. The leer on the face of this spectacular statesman well becomes him and the occasion. Such is precisely the expression of countenance which befits such statesmanship. It is too bad that the exigencies of picture-taking prevent these budding citizens surrounding the congressman from sharing with the public the full benefit of this grimace. If they are not sufficiently sickened by the liquor with which they are being supplied, the suggestive expression on their mentor's face should complete the beneficent ministry. There are no-haps certain low elements in average human nature which are temporarily appealed to by the bestiality bred of inebriety. But a nature with any degree of delicacy,

one with the makings of refinement, will tend to react against the excess. The anti-prohibition forces have showed their colors by their overt and defiant lawlessness. It is perhaps as well that the rising generation shall see the picture of their bestiality. Congressman Hill is doing a service which he does not himself appreciate. He is said to have been a teetotaler in his less ambitious days. His present antics will probably in the end help the cause of sobriety and self-respecting citizenship, which he is said once to have honored.

What Makes a Good Citizen?

WILLIAM AND MARY, the oldest college in America, is asking what makes a good citizen. Its classes in government have been debating the question. From their debates they have evolved a citizenship creed. As an expression of American ideals this creed deserves a wide circulation. The duties of the citizen, say the students, are: "To acquaint myself with those fundamentals embodied in our constitutions and laws which experience has shown are essential to the preservation of our liberties and the promotion of good government. To inform myself on all public issues, and on the character, record and platform of all candidates for office, and to exert actively my influence in favor of men and measures in which I believe. To vote in every election, using my vote only for the public good, placing the welfare of my country above that of my party. To have the courage to perform my duties as a citizen regardless of the effect upon me financially or socially. To stand for honest election laws impartially administered. To obey all laws whether I deem them wise or not, and to uphold the officers in the enforcement of the

law. To make full and honest returns for all my property and income for taxation. To acquaint myself with the functions of the various departments of my government and to spread the knowledge of the same among my fellow citizens. To encourage good men to enter public service and remain therein by commending the faithful performance of their duties and by refraining from criticism except such as is founded on a knowledge of facts. Not to think alone of what my government can do for me but more about what I can do for it. To inform myself with respect to the problems which confront my country in its foreign relations, and to support policies which safeguard its legitimate interests abroad and which recognize the responsibilities of the United States as a member of international society."

He Can't Be Happy Unless He Makes Them Happy Too

WE KNOW NOT what tempting opportunities for speculative investment may be offered to the notoriously affluent, but we are fairly familiar with the entire range of allurements to sudden wealth which are dangled before the hungry eyes of ministers, editors, teachers and others in their financial class who are commonly believed to be more hopeful than critical with reference to proposed small investments. We know the whole family of oil companies in Oklahoma, automobile tire factories in Texas, co-operative peach orchards in Arkansas, timber tracts in Alabama, and townsites in Florida so well that three times out of four we can recognize them before opening even when they come in plain envelopes, and the seductive salutation, "Dear Brother," produces not even a momentary illusion. The title "Rev." before the name of the promoter or "Ph.D." after it gets nowhere with us. In general we have even less sympathy with the clerical than with the lay swindler. But occasionally we are moved to admiration, if not to investment. Here is an interesting circular from a brother, formerly a minister, who has sold much land in places remote from the domiciles of the people who bought it. Now he is marketing his latest book, and the circular says that he is offering the first chance to some hundreds of his land-investors together with other friends. We have not seen the book, but the description sounds like just what they need. The title is "How to Be Happy No Matter What Happens."

Within the Law in Mexico

WHEN, SEVERAL MONTHS AGO, Bishop Kinsolving of the Protestant Episcopal church raised the question as to the legal right of missionaries to be in Mexico, and The Christian Century gave tentative support to the position taken by the bishop, something of a flurry was caused, especially among Protestant missionaries now at work below the Rio Grande. Letters came in roundly abusing both the bishop and editors for "playing into the hands of Rome." It was said that a passion for logic or law enforcement had blinded to the elementary rights in-

volved. All of which may have been true, but hardly sounded convincing. When a case cannot be supported on grounds that admit of logical examination, it is none too strong a case. Now, however, Dr. George B. Winton, the distinguished veteran worker in Mexico, has treated the matter as it should have been treated from the beginning. In the letter published in our issue of December 18, Dr. Winton takes the text of the Mexican constitution and subjects it to a rational examination. The crux of the question is thus shown to be, not something so intangible that it cannot be stated, but the legal interpretation of the meaning of the Spanish words *ejercer el ministerio*. Those words, says Dr. Winton, refer to duties such as are a part of a local, stationed pastorate, and not to the sort of administrative or educational work that is the field of the missionary. We know no more now about the subtleties of the Spanish language than we did when we first called attention to Bishop Kinsolving's contention. Dr. Winton's words, however, sound both reasonable and sensible. They carry conviction. The distinction that he makes between the work of a Protestant missionary and the work of a person who is to *ejercer el ministerio* is a distinction that is known to exist on other mission fields, and so may well exist in Mexico. If this distinction is observed it would seem that the requirements of the Mexican constitution will be fully met. The nub of the matter apparently lies where our original editorial suggested, in the place occupied in the Protestant enterprise by the Mexican worker. If the actualities fit in with the theory stated by Dr. Winton, there should be no reason to remit Protestant effort in the Mexican republic.

Federal Council Tackles a Difficult Task

WITH THE ASSEMBLING of a special committee to consider the relations of Jews and Gentiles in the United States, and the selection of the Rev. John W. Herring, formerly pastor of the First Congregational church, Terre Haute, Ind., as its executive secretary, the Federal Council of Churches gives evidence of the sort of social leadership which goes a long way to supply the lack due to the ineffectiveness of our denominational system. Improvement of the relations between Jews and Gentiles is the more difficult because the problem is so intangible. Why should there be any trouble in the first place? One is apt to exclaim, "The solution of this problem is simply bringing Christians to act as such," and let it go at that. But, however large a measure of truth there may be in such a generalization, it does not come to grips with the problem. Granted that Gentiles have not lived up to the highest conceptions of Christian conduct, and granted that some Jews have given evidence of mannerisms that have made social contacts difficult, the resultant irritations—and worse—are so real that they need to be faced frankly, analyzed, and dealt with. Mr. Herring brings to his new task the enthusiasm of one who believes that a liberal attitude, in whatever realm exhibited, will call forth a liberal response. He is, it is understood, taking the obvious course of informal get-togethers between Jews and Gentiles to find out what the present situation actually is. He has not mapped out any hard-and-fast course of procedure; he is not the kind of man who will announce panaceas. But if he succeeds in

impressing upon the conscience of Christians the necessity of recognizing the existence of this problem, and dealing with it courageously and in the spirit of Christ, he will perform a true service to the conscience and the future solidarity of America.

Britain to Publish War Documents

ALTHOUGH SEVERAL ACTS of the new British conservative government have been far from assuring to the friends of world appeasement, the decision of Mr. Austen Chamberlain, minister for foreign affairs, in providing for the publication of all documents in the archives of the foreign office bearing on the origin of the world war, will be hailed with satisfaction. There is probably no one element in the present world situation that makes more insistently for irritation than the fiction of Germany's sole war guilt, incorporated as that fiction is in the treaty of Versailles. The publication of official documents in all the countries where there have been changes in the form of government has undermined this theory to such an extent that it is not now held by responsible historians. In France, Italy and Great Britain there have been printed personal records tending to support the revelations of the state papers of the other countries. But none of these three has until now thrown its archives open to disinterested inspection, and until such inspection takes place the material for a final judgment on war guilt is necessarily incomplete. Great Britain, therefore, by deciding to make public the contents of its foreign office files, is rendering a conspicuous service. By his choice of Mr. Gooch and Major Temperly as investigators, Mr. Chamberlain makes it clear that the examination is to be thorough and honest. The work that Mr. Gooch has already done in this difficult field has been of great importance. If the Herriot government continues in power in France, and if M. Herriot is not forced to buy that position at too high a price, it may well happen that the publication of the British documents will open the files of the French foreign office.

Who Paid Mr. A's Cheques?

THE HEIR TO THE THRONE of a native state in India has just been disclosed in the British courts as having paid \$1,500,000 hush money to a gang of crooks into whose clutches he fell. But half of this sum was actually collected, although the young prince would gladly have parted with twice the total amount for which he signed cheques if he could thereby have avoided public scandal. The whole case provided a peculiarly noisome example of the depravity rife in these post-war years. It was a British army officer, aide-de-camp to the prince, who engineered the plot; it was at a society ball in London that the Indian met the woman who figured most prominently in his betrayal. The incident has only passing significance until the question is raised as to the source of the money with which the prince's cheques were cashed. It is stated that this young man, coming to Europe to complete his preparation for his future responsibilities, was given \$4,000,000 expense money. Some will express surprise that he needed only

\$750,000 to quiet the scandal such a holiday might afford. Others have been blackmailed more outrageously. But where did the \$4,000,000 come from? From taxes levied upon villagers whose average income is considerably less than twenty dollars a year! From the poorest in a land where only one person in a thousand has an income of three hundred dollars a year! From people who are chronically hungry; who are never out of sight of the starvation line. Twenty years ago it is doubtful whether many of them would ever have heard of "Mr. A's" cheques. Now it is doubtful whether many of them will not hear. Their bitterness will be one with the bitterness of muzhiks in Russia, miners in the Ruhr, dock workers in Liverpool, furnace tenders in Pittsburgh. It is a world bitterness. It points straight toward a day when Mr. A's cheques will come back marked "No funds."

We Believe in the Church

THE ANCIENT CREED declares, "I believe in the holy catholic church," and makes this affirmation with no less assurance than its "I believe in God, the Father Almighty." The modern world sometimes seems not so sure about it, and even the church itself shows more than occasional symptoms of doubting its own legitimacy. Questions arise: What is a church? What is *the* church? Which is the right church? What is the matter with the church, if anything? What should be the attitude of an intelligent and socially moral man toward the church? Can one be a good man, or as good a man, outside of the church? Why should a good man be outside of the church? What is the relation of the churches to *the* church?

There is still, though less conspicuously now than a few years ago, a tendency to criticize or patronize the church. Moved by an entirely creditable impulse, there are many who profess admiration for Christianity but have little use for what they call churchianity. There is the indubitable fact of the alienation of the proletariat, and the view of the church as a silk-stockinged, capitalistic affair. There are business men who look upon the church either as an impractical and other-worldly institution remote from the concrete interests of life, or as a semi-socialistic organization, dangerously encouraging social liberalism, radical economic theories, and proletarian unrest. The militaristic statesman just now is accusing the church of promoting a suicidal pacifism and an impractical idealism. There is an influential element of the intelligentsia which is not opposed to religion in general, but is opposed to institutional religion. This attitude has the advantage of commanding clever and expert literary exponents, and of lending itself readily to brilliant statement. One recalls, for example, Mr. H. G. Wells' words: "Religion cannot be organized. The church with its sacraments and sacerdotalism, is the disease of Christianity. Even such organization as is implied by a creed is to be avoided, for all living faith coagulates as you phrase it. Organization for worship, also, is of little manifest good. God deals only with the individual, for the individual's surrender."

There is something attractive about this attitude—its sense of freedom in religion, and its distrust of machinery.

To be sure, it suggests some queries, the answer to which might be fatal to the point of view. For example, is it so sure that God deals only with the individual? And even if so, may it not be that the influence of the group is one of God's means of dealing with individuals? But whether right or wrong, these words are representative of an attitude which approves of religion, at least in a general way, but is distrustful of any organization or crystallization of it, on the ground that these processes, which are designed to preserve it and to make it effective, are in reality fatal to the thing itself.

So the church is criticized both for holding aloof from practical problems, and for taking a too active part in them on the wrong side: both for being too idealistic, and for not being idealistic enough; both for not being efficient, and for organizing in the interests of efficiency.

But the church is also prized and praised and used—more in these latter years than for many decades previously—in connection with many enterprises which are aside from its central purpose. It is a convenient publicity and promotion agency in patriotic causes. It furnishes a choice constituency and a readily assembled audience for the presentation of civic and humanitarian enterprises. Its moral teachings exercise a stabilizing influence in economic life. Its missionaries are advance agents of civilization, and therefore promoters of international commerce. The church is somewhat embarrassed by being used as what Dr. Gilkey calls a "moral fidelity and casualty assurance society," and by the assumption that its chief function is to make the world safe for business. However, this is a part of the total modern attitude towards the church. And so it is on the one hand criticized for the way in which it performs or fails to perform its specific function, and on the other hand is valued for the practical utility of certain by-products of its activity.

We believe in the church, in spite of all that can be said in criticism of it, and in spite of much that is said in defense of it.

Many of the difficulties which beset the road to Christian unity arise from differences in conception of the essential nature of the church. Into every man's concept of the church will enter many elements, derived from his religious heritage, his social setting, and his individual thinking. The connotations of the word "church" are as varied as those of the word "home," and for much the same reason: because it is wrought out of intimate, personal and, in part, incommunicable experiences. It is of little help merely to deny the validity of the other man's idea of the church. It is the adequacy rather than the accuracy of the varying definitions of the church that is most open to question. Is the church essentially a succession of ministry in unbroken sequence of ordination from the apostles? The dictum, "Ubi episcopos, ibi ecclesia," has very ancient authority. Or is it a group holding a correct creed, a channel for the transmission of the "deposit of the faith" without corruption or variation—perhaps even without application? One would not like to deny that Christianity has something to preserve and transmit, and that the church is the fittest instrument for that task. Or is it determined by the precision with which its organization and ordinances reproduce the model of the apostolic age? Whatever of truth these

definitions may contain, each of them omits something which is in the back of the mind of all, or nearly all, of those who affirm them. There is another element, and happily a common one, which integrates and coordinates these divergent conceptions.

If an institution is the lengthened shadow of a man—or the projected radiance of a personality—then the test of a church is akin to the test of the messiahship of Jesus. When John the Baptist asked for assurance as to whether he was the expected one, the only proof that was given to him was a report of the things that were being done—the physical, spiritual, and social results of Jesus' ministry. The church of Jesus Christ can not claim exemption from that test to which the Master himself was willing to submit his claims, nor can it authenticate its validity as his church by any criterion more mechanical or less vital than that by which he gave proof of his office. The test of a church, or of the church, is what it does.

The church of today is necessarily very different in some respects from that of the first century. It is farther from its original impulse. It has lost—not its "radiance," let us hope—but something of its youthful spontaneity and its expectation of an immediate fruition of its highest hopes. It has settled down for a long task. The morning dew which sparkled on its path has dried under the burning heat of noon. It is in the mid-day period of its life. As Christian influences have permeated the world, something of the sharpness of the contrast between the church and the world has disappeared. It is easier now for men who believe and practice the Christian way of living to stay out of the church, and perhaps easier also for those who do not practice it to stay in. There are Christians (measured by the definitions which Jesus himself gave) outside of the church, and non-Christians inside. But still the work of Jesus has to be done, and the longer the task of realizing his ideals turns out to be, the greater the need of a permanent organized agency to carry it on. No other agency is carrying it on with anything like such energy and effectiveness.

What is this task of the church? Fundamentally, to teach religion, to transmit the spiritual stimulus and the moral ideals of Jesus; this is not the transmission of a closed and completed faith, but the transmission of life. And to stimulate and buttress individual lives by a sense of comradeship in a great cause, for we need fellowship in our highest ideals; we need the force of moral and spiritual gravitation which men supply no less than God—or which God supplies chiefly through men—to hold us in our orbits. And to embody the social ideals of character, which may be nullified by the sectarian spirit in the church but which are equally nullified by individual separatism; for the man who considers himself a Christian but will not join the church because it is divided into sects is himself a sect of one member. And to make Christian ideals effective in the world as it is, to speak with a united voice, to pool the resources of the men who believe in Jesus' way of life against entrenched evils and organized iniquities.

To say, I believe in Christianity but not in the church, is as wise as to say, I believe in justice but not in courts, I believe in education but not in schools, I believe in society

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but not in government. The church is the one agency whose whole business is to do the work of Jesus Christ in the present world, and to carry it on generation after generation by changing methods adapted to the changing needs of changing times. Its adaptations are never perfect. Its ministers are never completely adequate. Its members are never completely faithful. But even with all the spots and wrinkles which may easily be discerned by the eye of either critic or friends, we must believe in the church.

Opium Wins at Geneva

THE FRIENDS OF OPIUM have been tried and found loyal. In the two international conferences at Geneva, defenders of the white poppy were able to rout those who would curtail the plant. What surprised American readers was that the most ardent advocates of continued drug production were not Asiatics but Europeans.

The fact that two conferences of similar nature were in session at the same place, and in part simultaneously, was confusing to the outsider. The first conference, which met November 3, included only representatives of powers having possessions in the far east where opium is produced and where The Hague convention allows the use of prepared opium. This meeting had for its object the progressive reduction and ultimate abolition of opium smoking.

There was much beating about the bush. Sir Malcolm Delevingne, British, led the opposition to innovations. The Portuguese representative excused the Macao government by insisting that money derived from opium revenue was used in improving the morals of Chinese residents. After much contention and several compromises, a protocol was drawn up, but when the conference adjourned, on December 3, not one of the delegates would sign this document. Alfred Sze of China summarized the situation in his remark that "for ways that are dark and tricks that are vain, the first conference is peculiar."

The second meeting was of world scope. Of fifty-two nations invited, more than forty took part. America was represented not by mere observers but by active participants, accredited by the Washington government. This conference opened November 17; on December 15 it decided to adjourn until April 12, to let the delegates consult with their governments. Proposals drawn up by Representative Stephen G. Porter, head of the American delegation, formed the chief basis for discussion.

The American plan, as submitted at Geneva, outlaws the use of opium products for other than medicinal and scientific purposes, and provides for the control of opium production to prevent the availability of a surplus for non-medical and non-scientific purposes. It amends The Hague convention of 1913 by extending the restrictions placed upon both raw opium and coca leaves. It has provisions for licensing, for import and export, for regulating the production and distribution of morphine, cocaine, and heroin.

An obvious obstacle to the adoption and enforcement of this plan is the chaotic condition of China, the greatest producing nation. In spite of a national ban, the growth of poppies is now on the increase. For the sake of revenue, provincial military officials encourage—even enforce—illicit

farming. From 8,000 to 15,000 tons of opium are produced yearly in the celestial empire.

Even in China, though, there is some ground for hope. Anti-opium demonstrations in many Chinese cities last September showed a considerable public opinion against the drug. Feng, the new Christian general, may improve matters. His own troops are reported not to smoke opium, which their leader calls "more destructive than flood and more noxious than fierce beasts."

The chief obstacle to the American plan, as shown at Geneva, is the unwillingness of European nations to give up the opium revenue from their colonies in the orient. Britain particularly is anxious to retain the \$17,000,000 a year which she receives in India, where opium growing is a government monopoly. Notwithstanding the presentation to the conference of a petition for the total extirpation of opium, bearing the signatures of Gandhi, Tagore, and 206,000 other Indians, the British delegates pretending to act for India voted against even the consideration of America's proposals.

France usually sided with Britain. Two members of the Swiss delegation were shown to have commercial interests in the drug trade, one being a member of a large Basel firm. It was the realization that Europe was interested more in the profits of drugs than in their prohibition that caused Bishop Brent, American delegate, to leave in disgust, and that evoked from Stephen G. Porter the assertion that "a prepared-opium group, consisting of six of the most powerful nations of the world, has been found."

The situation at the close of the conference is essentially what it was at the beginning. The growth and use of opium are on the increase. The United States, contrary to popular opinion, is one of the world's greatest opium consumers. She is using the drug at the rate of thirty-six grains per person each year. This rate is greater than that of any country in the world, except China. It is three times the amount required for medicinal purposes. India consumes twenty-seven grains per person annually; France, four grains; England, three; Germany, two; Italy, one.

Legislation cannot keep drugs out of any country. Their lack of bulk makes smuggling too easy. The only solution is the curtailment of production. This conclusion has been reached time and time again. An official committee appointed in 1917 reported that "the only means whereby the traffic in noxious drugs can be stopped is international action for the restriction of their production strictly to the quantities needed for legitimate medical and surgical purposes."

Opium production cannot be curtailed in a day. Substitute crops must be provided for farmers who are growing poppies now. Before even a start can be made, public opinion must be further aroused. The Geneva conferences, though failing in their major purpose, have done much to inform the people of Europe and America of the drug danger. The American proposals have popular support here. The anti-narcotics petition from Texas contained more than a million names. In England a protest has arisen. Edward Lyttleton, dean of Whitelands college, has denounced vigorously the British opposition to America at Geneva. If this protest grows, it may overthrow the government's position. Effective legislation in drug curtailment will come only after a long educational campaign.

Law Must Displace War!*

I HAVE BEEN ASKED to discuss before you this evening the Outlawry of War. If, instead of using the term "outlawry of war," I should say "the substitution of law and judicial tribunals for politics and force in international affairs," it would mean the same thing, and perhaps appeal to you as more practical and less idealistic. The plan to outlaw war involves three leading propositions. First, the creation of a body of international law—the amplification and codification of international law. It involves going as far as it is humanly possible at this time to go in reducing international relations to established rules of conduct, thus bringing international affairs under the reign of law. Secondly, the establishment of an independent judicial tribunal with jurisdiction and power to decide and determine all controversies involving a construction of international law, or treaties. The advocates of the plan do not insist upon the rejection of the present tribunal; they do urge, however, that it be divorced from all connection with international political institutions, that it shall function under a body of laws and be governed in its power and jurisdiction by law—that its jurisdiction shall attach by reason of the nature of the controversy and by authority of law, and not by reason of the consent of the foreign offices of the different governments. Thirdly, the said body of international law shall declare war a crime and no longer recognize war in any way or at any time as a legitimate institution for the settlement of international disputes. In other words, if war should come, it must be without the shield or sanction of law but in violation of it as piracy, or slavery, or peonage, or murder.

Lord Robert Cecil, lately honored for his services in the cause of peace, has been quoted as saying: "We have not reached the state in international relations at which it is desirable to attempt the codification of international law," which is in effect to say we cannot now consent to be governed by international law. Why it is not desirable we are not informed. Not desirable to be governed by law and the courts rather than secret diplomacy, intrigue, overreaching imperialism, politics and force—it would seem at least to be desirable. We have waited three thousand years. If the time has not come for Europe to acknowledge the reign of law and to be governed by it in international affairs, then it is positively certain that the time has not come for the people of this country to be governed by European politics. We will hesitate to enter a game the rules of which are not known, but exist, if they exist at all, in the caprice and the ambitions of a few men. Americans believe in a government of law and not of men, and that is infinitely more important in international affairs where peace and war are involved than in domestic affairs. We believe that in international affairs, as in domestic affairs, order and peace can exist only and alone under law construed and applied through an independent and impartial judicial tribunal.

This does not mean that we are not deeply interested in Europe, both from a humanitarian and material standpoint. It does not mean that we shall not cooperate when co-

operation is possible. But many of us believe that co-operation between Europe and the western continent, in their respective efforts to work out plans of peace, must be through a body of international law construed by an uncontrolled judicial body, a judicial body free alike from American and European politics. It does not seem to me possible to conform the politics of these different continents to a common political scheme for peace. But it would seem that there are certain fundamental principles of right and justice and peace which could be embodied in international law supported by the public opinion of the world. This body of international law would gather up and avail itself of the respective efforts for peace. There is only one possible connection which can be established, and that connection is law. I venture to believe that the American people will never consent to become a part of any scheme or plan for peace which at any time or under any circumstances recognizes war as a legitimate and rightful method of settling disputes or is controlled through or by international politics. If war is ever to be resorted to, the American people will reserve the absolute freedom to determine when and where and under what circumstances such action shall be taken.

In discussing peace plans, I do not wish to be understood as criticizing or condemning plans which deal with European conditions alone. If the league of nations, or the protocol, or any other plan, considered as European enterprises, can be made to serve the cause of justice and peace in Europe, in common with all lovers of peace I would rejoice. If the league fits her conditions and helps in the solution of her awful problems, no one could be other than profoundly pleased. It was said long ago that "Europe has a set of primary interests which to us have no relation or a very remote relation." I have no doubt that that is still true, even more emphatically true than at the time the statement was uttered. We can have no more justification, therefore, for denouncing European peace institutions or seeking to embarrass their development than we could have in denouncing the forms of government of her respective countries. We have been too often disposed of late to set ourselves up as a judge of other people's institutions. To speak plainly, it is not only presumptuous, but it is always fruitful of unhappy results. It is not for us to say what form of government other people shall have nor what plans and schemes for peace Europe may have. It is only when we are asked to join or become a part of them that we are not only justified but commanded by every sense of patriotic duty to examine these proposals with candor and courage.

The protocol put forth at Geneva indicates unmistakably that Europe now proposes to adjust her affairs and to pursue her peace plans according to European conditions and in harmony with European standards. A conclusion which may be in the interest of good understanding and peace. An attempt to have Europe conform to our standards based upon our conditions or to have America accept European standards based upon European conditions can only result in disappointment and failure. Professor Gilbert Murray, the distinguished English advocate of the league and the protocol, speaking of the protocol, candidly and wisely declared: "No one asks, or expects, America to

* We welcome to our series on the Outlawry of War and to a place in our editorial columns this transcript of an address delivered by Senator Borah before the Philadelphia Forum in the Academy of Music, Philadelphia, December 17, 1924.

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sign the protocol. . . . If she will keep the peace in her own regions of the globe and not prevent the European nations from keeping the peace in theirs, she will be doing a great deal." Professor Shotwell, a most able advocate of peace and also a supporter of the league, has declared that he has not the slightest intention of advocating the adoption of the protocol by America. Undoubtedly, not only these statements but the protocol itself disclose that Europe now recognizes that the peace plans which may serve her cause would be inadmissible in America. Tradition, customs, institutions, habits, race—and all the countless kindred things which that word instantly conjures up—cannot be dispelled over night through the necromancy of words. They have to be reckoned with. You cannot get rid of the Atlantic ocean by covenants, and you cannot standardize life in Bulgaria and Pennsylvania by protocols. There is nothing so fatal to the success of any cause or any effort as to refuse to recognize facts as facts and shape your course accordingly. Professor Shotwell, Professor Murray, and eminent statesmen like Benes, who framed the protocol, recognize facts, and the protocol is the announcement therefore of a new policy. Europe proposes to work out the problem of peace under the unbending facts which distinguish the eastern from the western continent. We shall certainly not denounce their plans because they are not fitted to American conditions or American principles.

There is no hope for peace so long as the great and powerful nations will that there shall be no peace. If every time an incident, great or small, arises, the powerful nations resort to violence and force, there can be no peace. Nicaragua, Vera Cruz, Haiti, Santo Domingo, Amritsar, the Ruhr, Corfu, Egypt—all save two of the incidents occurring since the fearful lesson of the world war—all involved a resort to violence and force upon the part of the great and powerful nations against the unarmed and helpless. In all of these instances the aggressor nation was strong enough and powerful enough to have invoked conciliation, adjustment and arbitration and thus have set examples and established precedents of more value to the cause of peace than any peace plan. We confine our love of peace to paper; our war spirit finds its expression in deeds. We profess tolerance and practice intolerance. We profess friendship and practice vengeance. Under such policies and practices, leagues and courts not only prove ineffective but hope sickens and the morale of the whole human family is broken and demoralized. I would rather have just now one ounce of practice than tons of profession in this cause of peace. Why talk of peace when there are excluded from all plans and all courts two hundred million white people and two of the most potentially powerful people of Europe? Let us establish the natural and orderly relationship which should obtain among a family of nations, restore trade relations, recognize existing governments, practice the tolerance we preach and use the friendship we profess, and this will constitute the first great movement for peace. To talk of leagues and courts while pursuing a deliberate policy of violence, of exclusion, of banishment, of vengeance, is to trifle with the greatest problem now before us for consideration.

WILLIAM E. BORAH.

The Long Road

A Parable of Safed the Sage

KETURAH AND I are still young; but we were once younger in years though not in hope and joy. And we rode one day on horses, forty years ago, and we went afar. And as we started back, I said, Here are two roads; which shall we take?

And she inquired of me, saying, Which is the shorter?

And I answered and said, This one is the shorter.

And she said, Let us take the other one.

And that is what we did. For before we had reached the end of that day's ride I asked her to go with me farther, and she said she would. And we have ridden together side by side until the Years number Forty.

And we came unto the end of the Fortieth Year, and we sat and looked back over the way we had come.

And I said unto her, The way hath been long, and the years have been many. Art thou weary?

And she said, Oh, my husband, if I had known how Long would be the Way, and how Many the Years, I know not how mine heart would have failed me. But the Years have been good, every one.

And I said, We have come now unto the time of a Great Change, and the years before us are not to be as the years that are past have been. Hast thou courage for a Long Journey?

And she said, My heart still is as young as when we began, and the Road ahead looketh bright.

And I said, What about the Years that are gone?

And she said, Every one of them hath been well worth living.

And I said, Dost thou remember the Economies and Self-Denials of the Early Years?

And she said, Their memory is sweet with me, and I would not have it otherwise. Yea, there is not out of all of them any memory that bringeth bitterness, but all, even those that were solemn and shadowed with fear, had their value.

So we sat together as the Fortieth Year drew toward its close, and we remembered the days when we had not one Gray Hair, and when our Noisy Children were round our knees, and we thanked God for the long Road we had come, and gathered up our Bridle Reins for the new Year that is before.

Safed and Keturah, with their feet on the Threshold of a New Adventure, renew their youth together, and wish for all their friends A Happy New Year.

By THOMAS CURTIS CLARK

Apparitions

WHO goes there, in the night,
Across the storm-swept plain?
*We are the ghosts of a valiant war—
A million murdered men!*

Who goes there, at the dawn,
Across the sun-swept plain?
*We are the hosts of those who swear:
It shall not be again!*

Concerning Baggage

By Gaius Glenn Atkins

ABOUT THIS TIME OF YEAR the sense of life as a journey grows upon us. Possibly because no one can pass so obvious a sign-post as a New Year without remarking it, and there are likely also to have been changes enough amongst our fellow-travelers to remind us that we are really getting on. We may celebrate the station we have reached as we please, with revelry or good resolutions, but, to continue the conceit, a seasoned traveler will take advantage of the time to look over his baggage.

There is no really good word to name what we carry with us in our travels. "Bag" is a plain word and useful, but it gains nothing by putting on French airs and becoming "baggage." "Lug" is a plain word and toilsome, but it gains nothing by becoming "luggage." The Romans, who knew the advantage of getting an army along quickly, called all such things a hindrance, but we should gain nothing but hard words by asking the baggage man to check our impedimenta. Call it what you will, each one of us carries with him a store of such things as we have chosen of all the offerings of life, either for our convenience or our treasure, and it would be strange if what we set out with should serve us unchanged to the end. No man makes a long journey through changing lands or climates—and life is a long journey—without discarding outworn gear and needing some new equipment. Often he changes his plans, or has them changed for him, and wants something he could not foresee. He is also likely to add, as he goes along, many new things and if he does not take care he will be inconvenienced by the sheer weight of what he is carrying.

I have been wanting ever since I began this homily to call such things our true conservatism. They reveal our choices, or our standards of value, or our governing interests—what you please. They grow with the years and even those of us who travel most lightly carry a surprising variety. No one comes to middle age without a lengthening baggage train of all sorts of things, ponderable and imponderable. In fact, middle age is the heavy baggage period of a man's life—or a woman's either. Youth sets out empty-handed, rich only in hope and confidence and happy power. Old age of wisdom or necessity reduces its impedimenta, commonly carrying a larger store of experience—some of which is little enough good for the want of a chance to use it—than any other single thing. But middle age carries more bags and bundles than a four-wheel English cab on bank holiday.

I.

Property is baggage, and a very useful baggage too in reason and proportion. It impresses our fellow-travelers and gives us much the same sense of importance we have in loading down a "red cap" with leather suit cases covered with foreign labels and a golf bag thrown in. Rents and dividends and coupons are highly useful things. They enrich the present and safeguard the future. They make the way easier for our children and much safer for our own failing feet. They are eagerly taken at the booths

of Vanity Fair and can, moreover, be changed into Good Will and so into blessed forms of service, truth and beauty and worship and the high adventures of the kingdom of God.

The more practical-minded amongst us are likely to carry more of such baggage than any other. They have a natural liking for it and rare skill in getting it. In fact, we have now a greater facility in the accumulation of property luggage than any for a long time, and a general tendency to judge a man's success in the whole enterprise of life by his success just here. There is, I am told, a considerable readjustment of such holdings about this time of year. Dividends are reinvested, old investments come up for review and men of affairs try to find just where they stand. The newspapers report such activity under the headings "Finance" and the "Stock Market," but it is only an adjustment of travelers' baggage—important enough but merely an incident in the journey.

It is really more important to consider whether these conservations represent the whole of what a man ought fairly to get out of life. An excessive concern about such baggage complicates the journey itself. Some travelers are so loaded down as really to be hindered in their progress; others have hardly enough to go in decency, let alone comfort, and such inequalities make hard words and harder feelings. A deal of quarreling and not a little fighting goes on around our respective piles of baggage and they get pulled about and actually ruined. Travelers are wounded and sometimes killed in defending their own or trying to get their neighbor's.

In view of the inconvenience which attends an excess of such baggage and the blessed uses to which the surplus may easily be put, it is always well to consider whether some readjustments might not be profitable. There are just now—and I suppose there always have been—a variety of suggestions looking to that end. It is proposed to take all the bags and bundles and divide them equally amongst all pilgrims. But apart from the natural reluctances of almost any traveler to give up his bags, the difficulty of making a fair division has so far proved quite insurmountable and past experiments of this sort have not been reassuring.

It is also proposed that larger groups of one sort or another should hold and administer certain kinds of baggage for the mutual advantage of all concerned. There are differences of opinion about the wisdom or practicability of this. In some instances it has worked well, in others not. It is generally agreed by the more thoughtful that travelers must be educated to a rare degree of mutual consideration before much can be expected from this project.

There are two long-established ways of meeting the difficulty of such excess baggage. The one is to exchange them for other and more portable and less irritating gear. There is a bureau of exchange where this may be done. It is called the bureau of Good Will and may be known by the sign of a cross with which it has now for a long time been marked. A man may leave some of his goods there and

take away the gratitude of less favored fellow-travelers, or else he may exchange them for the strengthening of holy enterprises or the well-being of his neighbors, and take away a happy fulness of spirit. He will thus have left behind him, as he goes on, some gracious or beautiful thing for which he will long be remembered and in which his spirit will endure even when his journey is long finished.

He will thereafter go on more easily and it is said on high authority that he will thereafter be most warmly welcomed by the Head of the State into which all right-minded travelers have finally to come. It is a good sign that many are doing this.

But we may also consider whether, in a world rich in beauty and truth and heartening comradeship and countless chances for doing good and rare ministries for the soul and transforming experiences, we have done the best for ourselves and others in taking away with us only what can be put in a bag or locked up in a storage vault. We are wise, therefore, in giving due attention to the accumulation of a more immaterial wealth. It was long ago said that "a man's life consisteth not in the abundance of things he possesseth," and though this statement is now so time-worn as to make the clever, who always want to say some new thing, slow to quote it, the wise are more assured than ever of the truth of it.

II.

It is proper, also, from time to time to take account of such baggage as we carry in our minds, and a mixed baggage it is: instincts, and habits, and recollections, and beliefs, and understandings, and dreams, and hopes and affections. If there were any customs' barrier at which a traveler were made to lay out for inspection the full content of his mind, the most sedate would go a long way around to avoid it and the most honest look upon smuggling with favor. We have taken over no little part of this baggage from the near and far past and no wise man would deny the difficulty of sorting it and the greater difficulty of getting rid of the worst part of it, since it is so cleverly packed away.

We can throw away the weapons of the old Stone Age for their very weight or awkwardness, but the temper of the old Stone Age is another matter. We may leave the hair trunks of our ancestors in the attic, but they have loaded us with other baggage not so easy to discard. At any rate, where it is apparent that such luggage as we have taken over from the past is serving no good purpose or is ever a hindrance, we do well to try to ease ourselves of it. Such readjustments of our baggage trains as involve changes in ourselves are not quickly made. It takes time and much patient dealing with the forces which make and unmake human nature, and the grace of God besides, but it is not, as many would have us believe, a hopeless task.

We can at least begin with what is most accessible. If we can get what stores of truth we carry in order, it will go far to help us in other adjustments. For this is a kind of baggage to which we ought always be adding. It does not add weight to our marching equipment but rather makes it less heavy; the larger truth takes up the weight of the lesser truth and life thereby grows more simple and the way plainer.

The real difficulty here is getting the parts to fit together. Truth gets packed away, as it were, in all sorts of bags and bundles and since it is so great a furnishing and we are always coming upon some new part of it, we have trouble enough getting all our little bundles in order. Travelers, for their convenience, have long had the habit of tagging their bundles of truth. They call some of them science and some of them religion and others philosophy (though these bundles are often blown up with air till they seem larger than they really are), or else we call them politics or economics or other curious names; we even name ourselves after the labels on our bundles. This is a useful habit as long as pilgrims do not get the notion that their own bags hold all the truth there is.

Scientists and theologians have long been at odds, each claiming the other's bundle to be packed with doubtful merchandise while his own is the only luggage a wise pilgrim ought to carry. But the more clear-visioned hold that such claims are due to proud misunderstandings. Truth, they say, is always one if only we may see it whole, all parts of it fitting wonderfully together and each part making the others more plain. To deny one part, they say, and keep another is often to lose the whole. The devout add, and truly, that this is also to distrust God.

But since we know truth in such partial ways and our own particular bundles have become dear to us through long acquaintance, and fit in well with other pieces of our baggage and so suit our convenience or even our pride, and because changing them is disturbing work—it being far easier to finish our journey with the outfit of truth we began with than to get a better one—we are likely to go on our way less helpfully furnished here than we should be for our own good and the good of others.

We are much influenced also by what our fellow-travelers take along. A group is very likely to reach some agreement about the proper furnishings of truth which they are to share between them, and thereafter they not only take little pains to renew them, but feel deeply any suggestion that they might be changed. Political parties and churches are much given to this and there are those who say that if these groups should seek to find out what new forms truth is now taking with as much spirit as they defend the bundles they set out with, we should all be in a better state.

But no traveler has a more precious baggage than truth and he ought to consider whether he is carrying with him the outworn forms or the living force of it. For, to change the figure, it is no baggage at all; it is our understanding of the realities and forces about us and the realities and forces within, and directs and conditions the whole enterprise of life.

III.

There is another baggage still and still more to be treasured. We take down the years with us a store of confidences which are the secret of all our strength. We find it needful to trust many things seen and unseen, as, for example, the forces upon whose steadfastness we may rely, and the laws in whose obediences we are strong and free, and the conditions in which we are most secure, and the gains most worth trying for, and the wealth in which we are truly rich. We learn also where to look for kindness

and how to take hard things and make the most of them, or even to win from them some treasure of the soul.

The meaning of the journey also grows upon us and we gain a clearer sense of its destination, for indeed we all set out not knowing whither we shall go, and it is only as we get well along the road that we begin to sense where it leads. We differ greatly here. Some of us put a great confidence in sensible things, such as money and lands, persuaded that if only we have a sufficient store of these we can end the journey well. Others are all for driving force either in themselves or the group they travel with. There is nothing for it, they say, but to stand up for your rights and if others oppose you ride them down.

But there are also those who believe that love is a surer weapon, both of offense and defense, than hate. They argue that a man will show you his best side if you trust him and approach him fairly, and they have taken from the greatest Pilgrim of all time a golden rule of the road: To do to others as they would be done by themselves.

Those who have borne much in the journey make a great deal of patience: the deeply experienced counsel gentleness. We learn also that many untoward circumstances may in the end prove to have been kind and that all things work together for good to those who are more concerned to finish the journey in a rich estate of soul than anything else. In such ways as these we sense the presence of an Unseen Comrade who directs our progress and whose wise purposes are evident in what attends us and in whose unflinching care we may rest. We ought, then, to take stock and, discarding such confidences as have not stood the test, make more of those which have heretofore brought travelers triumphantly to the end and have stood us in best stead in any extremity.

IV.

And finally—for how shall a preacher finish anything without a “finally” if, indeed, he ends with only one—somewhere deep in the heart of all the baggage we carry with us are our hopes and our loves. But here my hard-pressed figure fails me. Much of the other baggage of life we can separate from ourselves; here is something which we so carry in our souls that it is nothing else than a part of our being. Hope and love are the contribution of experience, though we are fitted by nature eagerly to seize such offerings. But we do not pack them away in any bag, we take them utterly into our spiritual substance. They are part of our equipment for all that. The hope which a man wins from life is the surest test of what he is and what life is and whether the journey be worth taking at all. For since it is always unfinished we have no other light upon its further stages than hope. If past experience has confirmed us in the hope of better things still to come we may make little of present hardships and look confidently to a happy issue.

We are, then, in no need of accepting the unfinished as the test of the power or justice of the Unseen Comrade, and we may treasure our dreams as reasonable anticipations of what ought to be, not to darken and disappear as the day ends. A traveler who has won a rich furnishing of hope tested by experience may face the future with a kind of singing confidence and “greet the unseen with a cheer.” But our hopes need to be examined also. Some of them

are likely to have been proved too light to bear the wear of the way. Those are to be kept which have begun to disclose some timeless quality, at once the searching sifting of experience and the quenchless insistence of the soul itself.

And our loves? They are the most precious of all, and compact of all the comradeship and all the circumstance of the journey. They are what we have fastened upon as meeting our deepest need both to get and to give. They fasten upon the beauty of the land through which we go: its forests and meadows and wayside flowers and the pageantry of its changing seasons and the wonder of the starry heavens above us. They claim music and poetry and noble speech for their own and are thereby sustained. They choose for comradeship those of our fellow-travelers in whom we find some completion or enrichment of ourselves, and bind us to those who are nearest to us in ways which are beyond speech to describe. And always they create and leave within us some reflection of themselves, which is no reflection at all but a deposit which gives color and texture to our very being. A faculty so rare is too great to be wasted upon mean or passing things, or upon what may make us inwardly poor or stain us, or, being lost as we go on, leave us hungering for what we may never have again. Above all, travelers should take care of what they love and, as they have vision and power, live in the give and take of a love which attends the timeless.

Here are the true conservatisms, the baggage, if you will, which no change in condition can make less useful. As we increase our store of such things as these we take out of life the true wealth of all its offerings, and though we be asked presently to leave behind all that our hands hold, we may challenge the ferryman at the river which ends every journey to forbid us taking such things as these into the land toward which he carries us.

More Than the Traffic Will Bear

By Thomas L. Masson

THE BACKGROUND of the intense religious differences of the present day may be likened to a parkway of the soul which has become congested with traffic, and over which there has not been enough moral supervision. The various vehicles, which impede combined progress along this parkway, range in vigor and reckless driving, from the simple mechanism of the Unitarian flivvers to the ponderous juggernauts of the fundamentalists. In between are scattered the comfortable Episcopal limousines, the stately chariots of Rome and the omnibus carryalls of the Methodists, Baptists, Presbyterians and others.

It is interesting to observe that this parkway of the soul is a one-way street, and that all the vehicles are bound for the same destination. It is also interesting to observe that the earnest and sincere if reckless men and women drivers who are thus crashing into one another, are so intent on their own right of way that they have no time for the numerous pedestrians also bound for the same place. That is why so many of these pedestrians have left the main parkway and are seeking straight and narrow parallel paths of their own.

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Viva Obregon! Viva Calles!

By Alva W. Taylor

I WENT DOWN to the city of Mexico to attend the inauguration of Calles with the American labor delegates, upon the invitation of the Mexican Federation of Labor. The government furnished the transportation as a material symbol of good will. The iron trail leads across a thousand miles of arid cactus land alongside the mountains from El Paso southward. This stretch of land has been the favorite rendezvous of banditry. It was Villa's playground; from these mountains he swooped down upon the broad domain of Terrazas, as large as a New England state, and swept it clean of cattle. From here he engineered the Columbus raid and many an atrocity, including that of shooting up a train load of Americans. Flores, defeated by Calles in the election, manages affairs just over those ranges and there were rumors that he would start something along about inauguration day. So when they hitched an armored car, with a platoon of khaki clad men, on the train, we had something of the thrill of adventure. However, it proved to be only a movie thrill, for outside of desert dust and platform beggars at division points, scrambling for meals on an overcrowded train was our greatest adventure.

After the cactus plains came mountain valleys as we climbed the great plateau. The contrasts that are Mexico furnish a moving panorama to the traveler. Here one sees ancient and modern, primitive and civilized, old world and new. Sombreros, zerapes, mantillas, sandals, beads, burros, oxen, wooden carts, adobe, flat roofs, colored walls, bare feet, khaki-clad men dragging rifles, automobiles, tractors, modern dress, bobbed-haired girls all clash and blend into a picture that is unsurpassed across the seven seas. With it goes the hum of another language, soft and musical, and at every stop the itinerant musician thrummed La Paloma while wife or daughter stood by his side to receive the centavos beguiled from the gringo's hands.

After this panorama comes Mexico city with its beautiful avenues, heroic statues and broad boulevards. The station plaza on inauguration morning was a swirl of automobiles, tourists, polite reception committees, swarthy peons and "Viva Obregon! Viva Calles!" banners, with gorgeously bedecked young officers stepping about in great dignity, reminding you that grand opera need not go to Europe for its ensemble models.

PEONS HAVE THEIR DAY

Peons came trooping in on all the morning trains, clad in sandals, blouses and great straw hats. Every man wore a bright colored zerape over his shoulders and under his arm carried some sort of edible. One had turnips, another bananas—the delicious, short, red skinned kind that grow on the tropical lowlands a few hours from the capital—still another swung a string of jerked meat, another oranges or guavas, others the ever-present tortillas. With a few came their barefoot

wives, trudging along just behind. They trooped in hit and miss disarray out of the stations onto the avenues, halted until the band struck up the national anthem, then flung up their banners—"Viva Obregon! Viva Calles!"—and swung into military line and step for the march to the great new stadium where Calles was to be inaugurated at high noon.

For the first time in three hundred years a Mexican ruler was to be inaugurated in the open air. The next morning one of the dailies carried the caption, "For the First Time in Forty Years a President Is Inaugurated in Peace." These common people had for once elected their own candidate in orderly, legal fashion, and were now to inaugurate him in person. Calles said, "I owe my election to labor and I shall devote my administration to its problems." So these humble laboring folk came to see their president assume the reins of office.

MILITARISTS OVERTHROWN

When the professional militarists joined de la Huerta, the clerics and the landlords in the effort to overthrow Obregon and the liberal regime, these bronzed men threw down their tools and joined the colors to save the revolution—their revolution. Obregon whipped them into soldiers with marvelous expedition and they fought with a blind devotion to both their leader and their cause, and won. It was a commoner's army against the military. All the probabilities were against them, but the commoners won. Obregon proved a veritable Garibaldi. José Kelly, that Irish-American soldier of fortune who took a sheepskin from Cornell down to a Mexican engineering job, then joined Madero to fight for the under-dog, told us that Obregon pledged every man to fight for freedom and sent him home if there was any doubt about it. He refused all offers of compromise, turned down political trading, and fought the issue to a finish. Calles surrendered a cabinet portfolio, dropped his presidential candidature and took the field for the cause. Obregon could have used the counter-revolution as an excuse for perpetuating himself in power, but refused to do so. General Flores received too large a vote to give substance to claims of unfairness in the election and denies all rumors that he will not accept the results.

The day was auspicious. Like the climate on that beautiful tropical plateau, it was full of light, vigor, clear vision and far flung horizons. The revolution that started with Madero in 1911 was won. The counter-revolution was roundly defeated. The field army was demobilized without incident. The oil barons have accepted terms and are hinting the possibility of advancing tax money to help give the government credit. Agrarian legislation has been initiated and thus preliminary surgery done on the deep wounds of Mexican economic and political life. Calles' tour of foreign capitals resulted in high honors and cordial words of

confidence from officials, business, labor and publicists. All the signs are that all classes, except the reactionary die-hards, are anxious for peace and reconstruction and are willing to give the new strong man a chance.

A young Mexican athlete, trained in the States, persuaded this government to build a great concrete stadium, Yankee university style. Baseball will yet be the nemesis of the old cruel sport of torturing bulls to death while a crowd cheers the agility and skill of the barbarian who does the torturing. It is a symbol of the new day in Mexico. Yonder the bull ring, with smiling politeness on the surface and deeper down a cruel indifference to all lesser breeds, whether man or beast; here a stadium for red-blooded games where man contests with man in a chivalrous sportmanship. Yonder Rome and Diaz, and glory founded upon serfdom; here America and Madero, and equity founded upon democracy. Diaz took the oath of office in the stone walls of the national palace; Calles took it in the great open cheered by those masses whom Diaz could never trust. Diaz said give us roads and big business and a police-made peace; Obregon and Calles say give us justice and equity and a chance for the least among us that all these other things may be added unto us. Diaz developed material resources and made serfs of the millions; Calles proposes to develop schools and create a free and happy citizenship to develop the resources. Diaz maintained himself in office by force of arms; Obregon voluntarily turns his office over to a lawfully elected successor.

DRAMATIZING DEMOCRACY

At eleven o'clock fifty thousand people had gathered in the stadium. On one side, banked up against the sky, were thousands in straw hats and zerapes, under their banners, "Viva Obregon! Viva Calles!" They represented the organized labor and agrarian movements of the republic. On the other side were thousands dressed even as you and I. Between were hundreds of visitors, like ourselves, placed with characteristic Mexican courtesy under the only awnings provided. Stretching away down the arena were seats for several thousand soldiers and officials who came up from all over the land.

The newly elected federal congress marches in, for the president must be inaugurated in their presence. Then come the diplomats, furnishing striking contrast, in their plug hats, to the straw-covered peons hard by. Next a line of brilliantly dressed military file in on either side, flanked by bands, buglers and drummers. At the hour of high noon airplanes begin to boom overhead, raining confetti in clouds. The bugles ring out a musical call, the drums set up a staccato, the bands burst melodiously into the national anthem, the great crowd rises with a cheer and the two presidents walk arm in arm across the open spaces and onto the platform, while the guns boom in quick succession the presidential salute to Obregon. A moment of silence and with upraised hand Calles takes the oath that makes him chief executive. Obregon throws his one good arm about the broad shoulders of his successor and the two strong

men, playmates in boyhood, comrades in arms, fellow patriots in statemanship, pledge their loyalty to one another for Mexico's future. The bands crash into the Marseillaise, that most glorious of all patriotic melodies, the battery booms out a salute to the new president, hundreds of doves are unloosed and the multitude goes delirious, shouting their joy.

ASPIRATION OF THE REVOLUTION

In the midst of it all a little Indian girl, barefooted and with mantilla over her head, wandered between the crowd and the inaugural stand, the ever-present baby on her hip. This was her inauguration quite as much as that of Calles, or the scarlet-clad generalissimo, or the dignified gentlemen of the federal congress. If all these, in their official capacities, bend mind and will to lift her from ignorance into culture and from a hovel into a cottage, they will have redeemed Mexico. Oil wells, foreign trade, stable currency, mean nothing if they do not bring homes with floors and window glass in place of the dark, mud hovels of the peons. Newspapers, art galleries and broad avenues in the cities are a mockery if schools are not also put on every hill top and in every valley. Railroads are blind alleys if there are not also good roads between the villages and something done to transfer the burden from the back of the peon to that of the machine. Law and order is a hollow sham if it is the peace of the iron hand instead of that of justice, equity and the common good. Richly tilled lands are sinks of poverty unless the hands that till them can call them their own. A brilliant culture, confined to palace and capital, only sharpens the darkness in village and mountain valley.

Our party was favored by the presidents with a dinner out at Xochimilco. They laid the banquet board on the famous floating islands, under the white crest of smoking Popocatepetl. The canals were filled with flower-garlanded boats, manned by survivors of the old Aztecs, while the little dark-skinned daughters of that ancient race begged us to buy bunches of baby faced pansies for a penny apiece. Morones, the Samuel Gompers of the Mexican labor movement and the new secretary of labor, made the chief address. He told us that the Mexican labor movement was frankly socialist in its tendencies, but wholly constructive in its method. It is no more concerned with a Marxian state than is Ramsay MacDonald, and it is convinced that there is no future for labor except as it is a future for all the people. Therefore there will be no class conscious government; indeed it is the class conscious government of an aristocracy that has been overthrown by the revolution. He roundly denounced the intrigue of Moscow in Mexico and laid it down as axiomatic that each nation must govern its own affairs in its own way. In Mexico this axiom applies to communism and capitalism alike.

Obregon summed up in a few weighty phrases the heart and core of his work. It was to lead the revolution to express the aspirations of the people, to bring law and order and to found authority upon the common will. He sought only to create a government of, by and for the people, and then to educate the people so they

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could discharge their democratic obligations. He summed up those things in which he was proud to have had a part as a peaceful transfer of office to his successor, the bringing of actual citizenship to the millions who have never before possessed it, the initial steps toward a modern public school system, a beginning of the solution of the land problem through a restoration of the land to the people, and the establishment of the constitution and of Mexican law as the basis of actual sovereignty within the realm of the republic.

Calles gave his program as that of maintaining law and order with justice for the common man, while the development of a democratic government proceeds. His emphasis is not on law and order but upon the evolution of a democratic government; law and order are its requisite. He will seek to build up a national credit, liquidate the debts of the revolution, make capital safe and labor profitable, guarantee against a counter-revolution through keeping the army at a minimum and the sense of common justice at a maximum, develop the schools rapidly, maintain genuine congressional government, evolve local autonomy, and above all proceed with the division of the land as rapidly as it can be done in justice and without lowering production.

CALLES AND RECONSTRUCTION

Calles is an old school teacher and a frank liberal. In religion he is a Protestant. Neither he nor Obregon are professional military men. Both are proud that the revolution was won against the military clique and with a civilian army. Obregon's feat in demobilizing the army was not so difficult as theoretically supposed. The regular army followed de la Huerta and thus demobilized itself when the counter-revolution was defeated.

The civilian army was, as it always is, glad to get out of uniform. The new military official was created by Obregon for his civilian army. The old constituted the marplots that started the de la Huerta revolution. The whispers are that the doughty Obregon allowed the laws against treason to run their course in grim justice. The conspirators knew the risk they were running and their game played its way to the merciless end. They called their own game and played their own hands. The poor dupes in khaki who were their pawns were sent home in peace and bidden to learn the love of freedom.

Obregon is the savior of the republic, said a manifesto of the labor group, and Calles is to be its restorer. His is the task of economic reconstruction and of social rebuilding. Beneath all lies the land problem, the school problem, the local government problem, the problem of foreign capital and that of labor. There can be no permanent peace until the land is restored to the people. There can be no genuine democracy until law and order is rooted in autonomous community life. There can be no modern life and no real freedom until the common people are educated. There can be no rapid development of the material factors of life and the standards of living without foreign capital to develop natural resources. There can be neither peace nor democracy until the toiling masses receive an equitable return upon their labor and are allowed a voice in government.

By putting an embargo on arms to the rebels and furnishing them freely to Obregon we helped him to save the revolution and the republic. By making our policy toward Mexico one of friendly helpfulness to government and people, with a strong hand for exploiting interests, we can do more than any or all others to make Calles' rebuilding a success.

British Table Talk

London, December 11.

A CONGRESS with this title is at the present moment in session in the church house, Westminster. The president is Earl Beauchamp, and among the speakers who have already taken part is Lord Henry Cavendish Bentinck, a tory with more of the social reformer in him than most of our politicians. He warned the lovers of peace to watch the government. Professions of devotion to the league were not enough; if we were landed in another great war, he said that it would be ninety per cent our own fault. The congress discussed the protocol, apparently with a general agreement that the sacrifices demanded were worth while if an agreement upon disarmament could be found in June, 1925. The chief decisions were these: 1. The way to peace lay through justice not force. 2. The proposed conference on disarmament at Geneva in 1925 was the next milestone. It is well that the friends of peace should not be silent. There are many signs that the traditional attitude of the people towards war is still widely shared. A meeting of chaplains to the forces was reminded the other day by the commander-in-chief that they should concentrate on teaching that an unjust war must not be waged or condoned. But what nation ever fought a war without claiming through its captains that it was a just war? The government includes Lord Cecil, it is true, but it also includes Lord Birkenhead, who thinks that no soft

nation will be permitted in the future to hold large dominions. The moral of Lord Bentinck is sound—the friends of peace must watch the government and be ceaseless in their witness. If you wish peace, prepare for peace!

* * *

The Bishop of Birmingham and the Anglo-Catholics

There is a strong contention in the diocese of Birmingham. Dr. Barnes, the bishop, spoke his mind quite freely and openly upon some of the practices of the Anglo-Catholics. They were at that time about to meet in conference in Birmingham; they have met now and answered the bishop. The answer was admirable in temper, but unyielding. The Anglo-Catholics rejoiced in the revival of the Catholic faith. To that they could not and would not be unfaithful. It is around the devotion offered to the "blessed sacrament" that the conflict between the bishop and the Catholic clergy is waged. Dr. Barnes accuses the Anglo-Catholics of usages which lead to superstition. Any reservation of the sacrament, except for the purposes of the sick, he says can only be justified by bad theology. "Tabernacles" moreover are, in his judgment, illegal. He declares bluntly that the practice of reservation goes along with the doctrine of transubstantiation, and implies this Roman theory. His critics tell him that he is mistaken in his history, and defective in his knowledge of philosophy. They declare

that their one aim is to lead people to Jesus in the sacrament, that he may dwell in their hearts, and they quote the fine words of the late Dr. Weston, the bishop of Zanzibar, who lived as he spoke: "If you are prepared to fight for the right of adoring Jesus in his blessed sacrament, then you have got to come out from before your tabernacle and walk, with Christ mystically present in you, out into the streets of this country and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum." Those who know what Dr. Weston did for the Africans, though they do not share his sacramental doctrine, will humbly confess that they would seek for themselves more of his burning zeal and undying love.

* * *

The Expansion of Copec

The reception given to the reports of Copec has surprised even the promoters of the conference. When they made arrangements with the publisher, he, being interested in the scheme, was willing to take a sporting chance, but he did not anticipate a wide sale for these reports. Especially of one he had doubts, but that has sold best of all—it is No. 1, on The Nature and Purpose of God. Nothing could be better for Copec than the broadcasting of the reports. Regional conferences moreover are giving keen people a chance of considering in fellowship these reports. One such conference was held in Essex recently. This bishop of Chelmsford presided, and many excellent speakers took part, including Dr. Gooch, the historian, the bishop of St. Albans and Dr. R. C. Gillie. Those who direct at headquarters are wisely refusing to centralize the activities which follow upon Copec. If a council in a city or a county seeks to know what to do from headquarters they are told that they must decide that for themselves. Copec is not a society and will not harden into one. Fortunately, in Miss Lucy Gardner the Copec regional work has a secretary who sees clearly that there must be local initiative and no central direction. We may look therefore for a great output of experiments in service, undertaken under the same inspiration, but not for any uniform program sent down from a London office. The

hope is that there may be a thousand centers of energy, not joined together by any formal agreement but by a common spirit.

* * *

An Irishman and the Housing Problem

The Rev. D. H. Hall of Dublin furnished the Copec at Birmingham its most delightful ten minutes. He is a witty Irishman. He is, moreover, a man of energy. The housing problem met him in his own parish. He resolved to deal with it. He took a site of three and a half acres, in 1921. Ten houses were built; in 1922, 26 houses, and in the present year, 66 houses have been in course of erection. The planning of the estate includes a recreation ground for the tenants and their children. All but four of the houses are five-roomed, and all have a bath-room. How did he do it? is the question put on all hands. . . . He formed a public utility society, pledged not to make profits for anyone concerned, though it pays interest on money invested. Much of the cost was met by grant and loans available under given conditions from national and local government authorities. Loans are repaid out of rents received. The rising of these houses, in which people who had formerly one room now have five, shows how much can be done even now when there are keen people to lead the way. Mr. Hall of Dublin is most certainly a humorist, and no less is he a man of action. What is needed is a strong lead, which many are willing to follow. If one Irishman in a brief time can get a hundred houses built in a poor parish, what reason is there to give up the housing problem in despair? It should be said that in this country housing and unemployment are the two outstanding problems which challenge the Christian community. . . . A certain vicar sent to each house in his parish a copy of "Copec and the Immediate Future," a little pamphlet. One of his friends reported that he had traveled to London with two socialists who had carefully studied this handbook. They said: "The program of that book is better than socialism or trade unionism or labor party. *It's the goods*, and if the church is out for this, it will be backed through and through." This is an interesting comment. I wonder if this attitude is widely spread, and whether we shall live up to our handbooks! I think Copec will make at least a bold effort.

EDWARD SHILLITO.

The Book World

A-Roving I Must Go

THERE ARE TWO KINDS of travel books of which I am particularly fond: books about places where I have been, and books about places where I have never been. I may add also two other categories: books about places which I hope to see or see again some day, and books about places which I suppose I shall never see. All of these appeal for different but equally cogent reasons. The weather is inclement and steamer fares high. Let us comfortably and economically journey around the world in company with the score of travellers whose recent books are on my desk. We can beat Puck's globe-trotting record of long standing and "put a girdle round the world in" less than "forty minutes."

I would want a better general guide book than Harman Black's *OUTLINES OF TRAVEL* (Real Book Co., \$4.50), the second volume of which describes a journey westward around the world. The pictures are good and new enough (Straus Building in Chicago, for example), but the text is thirteen years old, and therefore quite hopeless. Imagine a guide book which describes the Winter Palace at St. Petersburg as the residence of the czar! The same author has a volume describing a more recent eastward journey around the world. I have not seen it, but it must be better than this. We will take the hint of the later book and start eastward.

"See America first." Very well. If we start eastward from New York to see America first we must go to that region quaintly known as "down east." *COASTING DOWN EAST*, by Ethel Hueston (Dodd, Mead, \$3.50), has the charm of a graceful style, a genial spirit and

good pictures—pencil drawings by Edward C. Caswell. It is a book of leisurely saunterings, and it both reflects and communicates the pleasant beguilement of the quiet ports along the Maine coast.

We must get across the Atlantic as best we may, unchaperoned and unciceroned, for this particular grist of books contains nothing about the voyage or the main travelled roads of western Europe—except a few chapters in Powers' *Egypt*, which I will mention again presently. Powers tells us a little about the voyage with brief stops at Madeira, Gibraltar and Algiers. We will leave his personally conducted party at Palermo or Naples, if he stops there, and go up to Rome. Rodolfo Lanciani's *WANDERINGS THROUGH ANCIENT ROMAN CHURCHES* (Houghton, Mifflin, \$7.50) deals at length with only a few of the 365 churches of Rome, especially with those of Constantine's era. It contains much miscellaneous data derived from recent excavations and is a sort of elaborate footnote to the distinguished author's more comprehensive "Pagan and Christian Rome" and his "Ruins and Excavations of Ancient Rome." There is no more competent general guide to Roman archeology than Prof. Lanciani. The pagan temples were rich in varied treasures in Constantine's time. What happened to these treasures? The study of some of the churches reveals what happened. The author treats Peter's burial at Rome as an established fact (but see Merrill's recent essay, which denies and, we think, disproves this), but holds that the body was never moved for concealment during the persecutions to the third milestone on the Appian Way—i.e., St. Sebastian. This book will be read with the greatest interest by anyone with a taste for archeology who has ever been in Rome.

One does not need to be a student to appreciate Henry James Forman's *GRECIAN ITALY* (Boni & Liveright, \$3.00). It glows with the golden light of Sicily and Calabria, and F. R. Gruger's pictures help the glow. The reader is left to learn most of the facts from Baedeker and other guide books, but this vivacious narrative and description gives the fireside traveller much of the sense of having been there and whets the returned traveller's appetite to go again. I like best his chapter on "Taormina the Beautiful," but he tells of nothing more beautiful than the soft voice of Rosario the donkey-driver who, just one year ago spent the morning hours of a series of days trying to persuade me to hire the "asinello tranquillo" which he proposed to supply to take "la senora" on a journey up to Mola. Can you ask why Italian should be the language of grand opera? It is because in that mellifluous tongue it is possible to call a gentle donkey an "asinello tranquillo."

From Grecian Italy to Greece itself is a short journey by boat and a still shorter one for the imagination. Charles Heald Weller's *ATHENS AND ITS MONUMENTS* (Macmillan, \$2.50), now reissued in a new edition after ten years, is a serious and scholarly book especially for the use of students on the ground. The author eliminates enthusiasm from his record—it is impossible to suppose that he did not have it—and writes coldly, calmly, and in detail. His book is standard and dependable.

One may make a side trip to Russia by taking a boat from Piraeus to Constantinople and thence to Odessa on the Black Sea. (I did it in the other direction some years ago.) Here are two books on Russia that are in striking, not to say amusing, contrast. Bishop Richard J. Cooke, in his *RELIGION IN RUSSIA UNDER THE SOVIETS* (Abingdon, \$2.00) says all the uncomplimentary things that can be said of the present regime. He denounces bolshevism, sovietism, communism and all that goes with them, and, naming no names, criticizes Bishop Blake's project to enlist Protestant aid for the Russian seminaries. This is the book which contains the now celebrated statement that "the number of priests put to death was officially reported as 1,276,181, others were sentenced to varying terms of imprisonment." Probably there are not that many priests in the world. The publishers have now explained the mystery in an errata slip. The second comma in that numeral should have been a period. "The number put to death was 1,276." Stop. New sentence. "181 others were sentenced, etc." But now comes Magdeleine Marx who, in *THE ROMANCE OF NEW RUSSIA* (Seltzer, \$2.00) sings a hymn of praise to soviet Russia. She spent six months there. (Bishop Cooke apparently did not go to Russia at all.) From Riga to Moscow was "an ordinary trip in a well run train," but described with much praise of the cleanliness and general condition of the rolling stock. On the next page, when telling of the universal spirit of fraternity, she celebrates the sense of co-operation when the passengers "piled out of the train and as a matter of course helped to push it along." A well-run train indeed. It is, apparently, a glorious and happy land, prosperous, humming with industry, beaming with good will, palpitating with eager joy over the best books, plays, and music. The Karl Marx School, "a boarding school maintained like thousands of others at the expense of the soviet government," was a place where courtesy, joy, industry and intellectual eagerness were 100 per cent, and nutrition at least quite adequate. "Marriage is as easy as divorce." Great enthusiasm is expressed for the words of Alexandra Kollontai: "Marriage and the family are historical phenomena, transitory because they are occasioned by economic relations in a given epoch of production." Lenine's wife—apparently the poorest dressed person in Russia—"told me of the successful campaign they had waged from one end of Russia to the other to wipe out illiteracy." So that is done! No more illiteracy in Russia. "Would you like to see the exact records?" asked Madame Lenine. Indeed we would. But we do not get them. This is not a book of records but of praise. It should be set to music—like the Shorter Catechism.

Eliot G. Mears' *MODERN TURKEY* (Macmillan, \$6.00) is practically an encyclopedia of everything relating to Turkey. It contains 700 pages of compact information, brought down to date,

by a dozen competent specialists. I have not read it through. It is scarcely a book which one can read through, but it is the one most indispensable book of reference for anyone who wants the facts about present conditions in Turkey.

H. H. Powers' *EGYPT* (Macmillan, \$2.50) which I mentioned before, is neither quite a guide-book nor quite a history. The author enters into no rivalry with either Baedeker or Breasted. But it is better than either to enable the traveller to orient himself in the Egypt of antiquity and of today as he sees the records of both written on that green and silver ribbon of palimpsest, the valley of the Nile. Powers is president of the Bureau of University Travel. The traveller to Egypt will want to read this book, and the reader will want to travel. In this connection I may mention Eleanore Myers Jewett's *EGYPTIAN TALES OF MAGIC* (Little Brown, \$2.00), a book for boys and girls from ten to fifteen. It has the flavor of the Arabian Nights, and its stories have at once the same qualities of impossibility and verisimilitude which have endeared Sinbad and Ali Baba and the Forty Thieves to many generations.

Most round-the-world travellers will be content to visit British East Africa by proxy. The sore spot in that area is Kenya. In a volume entitled *KENYA* (Hogarth Press, London, 15 shillings) Norman Leys presents a study of its economic and governmental problems. Leys is the type of observer who learns what is going on in the minds of native people, not merely what kind of artifacts they make. Only the missionary, he says, knows the language and the people. This is the record of a policy of exploitation based on a theory of native inferiority which cannot stand the test of science any more than the policy itself can stand the test of religion or enlightened morality. There has been developed a system of forced labor to pay the poll-tax and hut-tax. "Nothing more clearly reveals the nature and spirit of the government of Kenya than this fact, that the largest and poorest section of the population—people as poor as can be found in the world, who suffer heavily from diseases which their poverty makes irremediable—that this dumb African proletariat has to pay at least one quarter of its maximum possible earnings in direct taxation while the richest European in the colony escapes." It would seem that a little righteous indignation might not be inappropriate at this point—and an alteration of the governmental policy.

The greater part of Arabia is also somewhat off the beaten path of travel, so perhaps we may be content to make our acquaintance with it by reading on the steamer-deck, as we journey eastward, *THE ARAB AT HOME*, by Paul W. Harrison, M.D. (Crowell, \$3.50). The author is a medical missionary with twelve years of practice in Arabia and a surprisingly open mind to the substantial merits of Mohammedanism, as well as a critical insight into its weaknesses. He has observed the people at close range—bedouins, oasis-dwellers, and pearl-divers. He has studied their economic, political, and social life, and comes as near as one can to telling all about Arabia of today, except that he has relatively little to say about the south and west portion, the Hedjaz, which is perhaps the most important part of the country.

As we follow these several writers through their several fields of travel, we find that the writers differ almost as much as the countries they describe. Harry Hervey goes forth as neither scholar nor reformer, but frankly as a seeker for "romance"—whatever that is. Well, you'll know what it is before you get through his *WHERE STRANGE GODS CALL* (Century Co., \$3.00). He eschews generalities and passes lightly over political, sociological and religious problems (for the strange gods are no religious problem to him), and writes vivaciously about people and experiences in eastern Asia. Hervey is like a prism; no white light can get through him; he deals in colors and contrasts. A year ago on ship-board I read his "Black-Parrott," a tale of Java (or maybe it was Borneo) so spectroscopically colorful that one could almost read it by its own light. To be sure, much of this "romance" of the East is merely juggling with certain names that have a connotation of magic and mystery—Mandalay, Singapore, Zamboanga, and so

on—but then, all music is merely juggling with twelve notes, and Hervey juggles rather well.

Dealing with the same part of the world but in a wholly different spirit are two missionary books about China. *TORCH-BEARERS IN CHINA*, by Basil Mathews and A. E. Southon (Missionary Education Movement, 75 cents) tells a series of the hero-tales of pioneer missionaries in that land. There is a stirring chapter on Shelton of Tibet. By itself such a book presents a one-sided and over-sentimental view of the missionary enterprise, for missionaries are not constantly engaged in risking their lives in desperate adventures; but it presents truly one part of the total picture. The call of God is stronger than the call of the strange gods. *BLUE TIGER* by Harry R. Caldwell (Abingdon, \$2.00) tells of the recreations of a missionary in China who is also a mighty hunter and a naturalist. Not altogether recreation either, for his prowess with the rifle has served to win him a friendly entrance to many communities, has dispelled much superstition, and has been a powerful aid in preaching the gospel. Twenty thousand specimens sent home to American museums and the killing of the world's record big-horn sheep are only by-products of this Nimrod's activities. The main products have been converts and churches.

We are headed toward home now. In Hawaii we are under our own flag. But long before they were ours, these islands had a culture, a folk-lore and a literature of their own. *AT THE GATEWAYS OF THE DAY* (Yale Univ. Press, \$2.50) is a collection of tales and legends of Hawaii, arranged and edited by Padraic Colum who, for the purposes of this work, has temporarily forsaken his more familiar field of Irish folk-lore. This is a worthy attempt to preserve the records of a vanish-

ing type of culture. A second volume is in preparation and I will deal with them more fully when it appears. Before landing on our own native shores we may journey through Mexico and Central America with Harry L. Foster in his *A GRINGO IN MANANA-LAND* (Dodd, Mead, \$3.00). This is a bright, not-very-deep book, which confines itself in the main to a record of personal experiences and a description of superficial phenomena observed during a journey from the Arizona line to the Isthmus. If we have time to extend our trip into South America, we shall find some interesting data about religious and social conditions in Webster E. Browning's *ROMAN CHRISTIANITY IN LATIN AMERICA* (Revell, \$1.00). After 27 years as a missionary in South America, Dr. Browning believes that Catholicism, while full of abuses and shortcomings, has certain uses which may be of value.

Romance, very real but of different flavor from that of the orient, is found abundantly in the records of the early days in our own west. A first-hand document of importance is *FIFTY YEARS ON THE OLD FRONTIER* (Yale Univ. Press, \$4.00) by James H. Cook, who was successively cowboy, hunter, guide, scout and ranchman, and who has added to his personal experiences prolonged research into the events of the early days in the west. He deals especially with the cattle country of Texas, big game hunting in Wyoming, and the Apache war in New Mexico in which he took an active part. There still remain to be mentioned two books on our southwest, including the best book I know on New Mexico, but my enthusiasm for this theme will not permit sufficient brevity to discuss them at this time.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Dr. Steiner's "Miracle"

EDITOR THE CHRISTIAN CENTURY:

SIR: By a coincidence I sent yesterday morning my check for a renewal of my Christian Century subscription and in the evening of the same day read Dr. Steiner's article, "The Miracle," in the Dec. 4 issue. To say that the single article is well worth the price of the subscription is not quite accurate, for its worth is one of the imponderables that cannot be measured in money. But I want to say to you that "The Miracle" is one of the many, many things that convince me of the worth of *The Christian Century*. I am under the compulsion of estimating rather carefully before I decide I can afford this or that luxury. But I do not hesitate with *The Christian Century*. Had I been inclined to hesitate, "The Miracle" would at once have decided me.

Plymouth Church,
Minneapolis, Minn.

W. ROBERT CATTON.

An Irremediable Setback

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much interested in your issue of December 11th, in which you publish a statement by Hon. Cyrus E. Woods, lately the American ambassador to Japan, as to the staggering effect on Christian missions of the utterly tactless mode of adoption of the exclusion act.

In December, 1923, the board of fellows of Brown University decided to confer an LL.D. on Japanese Ambassador Hanihara. It was not, of course, to take effect nor even become known until the commencement in June, 1924. When the degree was conferred by President Faunce, he referred forcibly to the action of congress by saying, "In spite of the obstacles of race, of language, and of the American congress," we desired still to be friends of Japan.

I have just received a letter from one of my grandsons, traveling in Japan. He met a well-known Japanese writer and journalist, a graduate of Amherst college in the class of '87, who had lived at

Elwyn, near Philadelphia, while studying charitable, penal and other institutions in America. They had many discussions about various subjects, usually, however, terminating in discussing the exclusion act. My grandson writes, "The feelings of the Japanese were hurt more than anything else because, for years past, the United States has really been to them the one land that was the source of righteousness and equity. That idealism also included in their minds their own universal characteristic of 'courtesy,' and when the United States was so tactless, it absolutely broke their faith in America. From now on, the United States will no longer be in the favored position it was, and though the new ministry has definitely allied itself to the cultivation of amicable relations with both England and America, the sense of brotherhood with the United States has had an irremediable setback."

If congress had only had the sense to defer the application to Japan of this exclusion act until President Coolidge, as he urged, could negotiate a new treaty with Japan, there would have been no such feeling, for the Japanese recognize entirely our absolute right to exclude anybody we please.

It looks to me almost as if there would be a new attitude of east against west, led by Japan, largely as a result of this deplorable act of congress, and if we Europeans and Americans go on fighting and killing each other by the million, there may be little difficulty in a new invasion of Europe, and possibly of America, by the yellow and brown races.

Philadelphia, Pa.

W. W. KEEN.

Evidently, We Should Resign

EDITOR THE CHRISTIAN CENTURY:

SIR: Another criticism to add to your (waste) basketful. Your attitude toward war is not sustained by history or evolutionary science. I need scarcely add that prophetic scripture gives you no hope of ever outlawing war before the kingdom (Christ) comes. You have absolutely nothing to back you save your own conceit, and a perverted idea of idealism. I cannot see much connection between your journal and a Christian

democracy. Your attitude is hostile, iconoclastic, envious, cold, heretical and non-Christian as a large multitude of persons are testifying. I must part with you if you insist that your journal represents Christianity as I understand it.

Albany, N. Y.

F. A. CATES.

Are Mission Secretaries Illusioned?

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century there have appeared articles dealing with foreign missions which have stimulated several discussions on the field here. In your issue of October 16 is the letter of comment written by Dr. Barton, secretary of the American board. One wonders that a board secretary should be so illusioned as to the actual condition of the native church, even in connection with "the historic mission boards representing any one of the outstanding Christian denominations either in Europe or America." Despite all assertions of faith in native ability, and a belief in the policy of devolution, Mr. Emerson's picture of conditions as they are is not very greatly distorted, in the opinion of some. May the minority opinion speedily grow into a majority!

American Baptist Mission,
Midnapore, India.

L. C. KITCHEN.

Is Church Advertising Unethical?

EDITOR THE CHRISTIAN CENTURY:

SIR: There will always be room for an honest difference of opinion concerning the wisdom, not to say expediency, of certain church methods. Just because religion does not have the same meaning to all individuals we may expect almost any method to call forth both praise and censure. It is sometimes well to remember that the heart of Christian tolerance is expressed in the motto, "Think and let think." A prominent religious publicist writing recently under the title "What Are the Churches Advertising?" in this periodical, offered some very caustic criticisms on present day church publicity and left the distinct impression that he was arguing against all advertising. Because the present writer has seen advertising methods work beneficial results in the field of religious effort, and because he feels that important considerations were overlooked by the former writer, some statements of a contrary opinion honestly held are offered herewith.

Perhaps the writer's experience is limited, but thus far, after nineteen years in the pulpit, he has not detected any great hunger and thirst for the gospel—at least for what the crowd thinks the gospel is. There is a distinct craving for something that will banish fear, cure worry, relieve anxiety and tone up the heart. But the average man is not convinced that the church is able to offer him this sort of help. He knows it can offer him "programs," "the faith of the fathers," logic, culture and professional religion. But he cannot believe that these things have any efficacy in his case. The elaborate ritual and ecclesiasticism has as much terror for him as the surgical

case in the operating room has for the prospective patient. Therefore both the sick man and the perplexed man go to the quack, because he promises an easy cure.

Of course the defendants of "professionalism" will point to such shining examples of dignified and cultural preaching as Fosdick, Hough, Shannon, Stone, etc. No one would attempt to deny that these men are preaching an abiding and helpful gospel that is the glory of the Christian ministry and their churches are full, too. But we cannot all be men of this sort, however hard we try. And thousands of us who have tried have preached to vast stretches of varnish until we began preaching according to the gift that was ours.

The minister who advertises is referred to as one who has succumbed to "the arch temptation of his profession, the love of adulation." That this is true in many cases goes without saying. But many another "advertising parson" is one who is consumed with an anxiety to get the ear of the masses for the sake of his message and sacrifices some part of his modesty to that end, along with his hope of a generous financial compensation for his life's endeavors. God only knows with what reluctance some of our brethren have cut their restraints and stormed the city's gate for an audience.

The use of flippant themes, half-sacrilegious topics and dishonest announcements will soon have a retroactive effect so that the advertiser defeats himself rather than helps. It is a well accepted principle among advertisers that "only the article of merit dares to advertise." You can pretty well depend upon it that if a preacher has been advertising regularly for a term of years, with an increasing or maintained audience, that he has something that the people want. It is said of one man within the writer's circle of friends whose ministry has been peculiarly successful from whatever angle viewed, "No matter what he does to get the people to church, he always gives them a helpful gospel message that will bring them back."

There is one fundamental consideration that must guide us in the adoption of any method. "Can this be used to bring

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Contributors to This Issue

GAUIS GLENN ATKINS, minister First Congregational church, Detroit, Mich.; author "The Undiscovered Country," "Modern Religious Cults and Movements," etc., etc.

THOMAS L. MASSON, associate editor Saturday Evening Post; former managing editor Life; author "That Silver Lining," etc.

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When writing to advertisers please mention The Christian Century.

men into a realization of their rightful relation to God?" In answering this question each man must answer it for himself. What is useful in the hand of one man is deadly in the hands of another. It is, after all, not the method but the passion that makes a man effective in the ministry. If I can advertise and thus get men into the mind of the kingdom of heaven, then please allow me that privilege. If another man can fill his church with worshippers without advertising then let him have the prayers and congratulations of his brethren. But let neither say the other is wrong because he does not use his brother's method.

Simpson Methodist Church,
Minneapolis, Minn.

ROY L. SMITH.

THE SUNDAY SCHOOL

Lesson text for January 11. Matt. 25:31-46.

The Last Judgment

THE STRANGEST THING about it was that they never saw them. There was the stranger but they never thought of taking him in; there was the sick person but nobody thought about visiting him; there was the prison, but who ever thought of going there to help or even to be at the door when the poor chap came out? Surely no intelligent person can live in a modern city and not see daily those who are in the deepest need. Every Christian must determine his attitudes toward these various types of people, particularly must every Christian do this, for admittance to heaven is conditioned upon these responses. Yet here they are saying, "Lord, when did we ever see thee hungry, naked, sick or in prison?" How passing strange.

Those who make salvation depend upon baptism, in some particular form, or who stress some doctrinal interest overmuch, should read and brood over this passage. There can be no doubt but that one's standing at the last judgment will depend upon these attitudes toward the hungry, the sick, the naked and the imprisoned. If we care for them lovingly the doors of heaven swing wide to receive us; if we neglect, ignore or overlook them, heaven's doors will be barred to our approach. This is no trifling matter—this is of the utmost importance. After all, then my entrance into heaven depends upon my social outlooks. This statement of Jesus squares perfectly with John the Baptist's answers to the questions put to him at the beginning of his ministry. Both strike distinctly social notes.

In order to balance our statements, at this point, it is necessary to say that the individual must be in the correct relation to God before he can socially function to advantage. The social virtues may be compared to the oranges on the tree while the individual's capacity may be likened to the planting and culture of the orange tree. It is important to start the tree rightly, but, on the other hand, one expects of a matured tree good fruit, or it must be cut down to make way for a better tree. "Why does it cumber the ground?" He who plants trees should think of the fruit and he who gathers fruit should think of the planting. However, by their fruits you shall know them and the final test, even of Christ, is the ability of any given tree to bear "much" and "good" fruit. This is vital.

Now, if entrance into heaven depends upon our social contacts with those in need, it is important that we work out a pretty clear program for ourselves. How shall I minister, as a Christian, to the hungry, the strangers, the naked, the sick and the imprisoned? The problems are so vast that no individual can hope to meet them alone, hence the need of organizations; but we dare not permit ourselves to get lost in the organizations—this is a present-day danger. No one would think of failing to support generously the missionary societies—i.e., no one who had thought his problem through—but we cannot leave it all to the societies to do, we must become missionaries ourselves, we must go ourselves. Each community has its

community chest, its associated charities, its homes for the poor, its red cross canvass, its hospitals, its prison-gate society, its travelers aid society and a score of other agencies. All of these are essential, all must be generously cared for, but each Christian must come to first hand grips with those in need. Never was it so necessary as now to sense this need. Hospitality is a passing art in these days of the small apartment. The crowds overpower us and we fail to establish helpful contacts with needy people. "Who is my neighbor?" is asked in a new sense by every city dweller. There is a danger, a real danger, that modern life will ruin our social contacts and that our goodness will tend toward being impersonalized. But to destroy personal touch means to destroy interest and fundamental helpfulness. We must battle against this.

There must be hungry people whom I personally feed. Perhaps I am not called upon to take a basket to them; a better way is to help them make a decent living, to open the way for that. There must be sick people whom I must personally call upon. The world is full of sick folks; I cannot be excused, no matter who I am, if I do not go to see them, to give them what they need and to pray for them. Yet how wretchedly the sick are neglected—even by church members. There must be strangers whom I must call upon. What of the foreigners? What of the new-comers to my vicinity? Many of them have been "taken in" in the wrong manner. My duty to the naked is not met in a rummage sale nor in the giving away of cast-off garments. My duty to those in prison (most neglected of ministries) is not met until I stand myself at some prison gate offering the out-coming man a job. I know a layman who specializes on giving jobs to such men. He is a great-hearted Christian. Jesus laid his own very hand upon those in need, we must do the same. Hand must clasp hand, personality must touch personality. Our doom is being pronounced even now, if we live untouched by human suffering and need.

JOHN R. EWERS.

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Author of "Sociological Study of the Bible"

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Organize New York State Church Council

A state council of churches for New York came into being in a meeting held at Syracuse, Dec. 19. Rev. U. L. Mackey, of New York city, is the president; Mrs. Helen B. Montgomery, of Rochester, Edward D. Emerson, of Buffalo, and Francis E. Baldwin, of Elmira, are vice-presidents; Rev. Andrew M. Wright, of Syracuse, is secretary, and Mason W. Hall, of Schenectady, is treasurer. State headquarters are to be in Syracuse, and a full-time paid executive secretary is to be employed.

New Community Church Dedicated

The new community church at Annawan, Ill., was dedicated on Dec. 7, with pledges enough on hand to meet the entire cost of the complete structure. The church has been developed under Methodist auspices, but is recognized as a community institution.

Seattle Ministers Discuss Books

Congregational ministers of Seattle, Wash., and vicinity will devote their monthly meetings this year to a discussion of significant books. The volumes chosen by these preachers as worthy of review are *A Living Universe*, by L. P. Jacks; *Nineteenth Century Evolution and After*, by Marshall Dawson; *The Acquisitive Society*, by R. H. Tawney; *Faith and Health*, by Charles R. Brown; *Non-Violent Coercion*, by C. M. Case; *The Problem of the Pentateuch*, by M. C. Kyle; *The Freedom of the Preacher*, by W. P. Merrill, and *Some Aspects of the Life of Jesus*, by Rorguer.

Methodist Bishop Released

Methodist mission headquarters in New York city have received this cablegram signed by Bishops Edgar Blake and John L. Nuelsen: "Bishop Bast released. Court held arrest unjustified and contrary to law and evidence." Complete details of the vindication of the Danish Methodist leader, whose arrest was noted in the previous issue of *The Christian Century*, have not yet been received from Copenhagen.

Universalists and Unitarians Unite to Ordain

At Haverhill, Mass., Universalist and Unitarian ministers recently united in ordaining Rev. Norman D. Fletcher to the Unitarian ministry. The ordination was technically conducted by a Unitarian council, but took place in a Universalist church. Mr. Fletcher will hold membership in both Universalist and Unitarian fellowships.

Form Interdenominational Council but Fear Interchurch Meetings

An interdenominational council of men's work was formed in Philadelphia late in December. Leaders of men's work in the northern and southern Presbyterian

churches, the Methodist church, the Reformed church, the Evangelical church, the Episcopal church and the northern Baptist convention, agreed on a program which is hoped to lead ultimately to a religious movement among American men that will transcend all denominational lines. Among the resolutions adopted, however, was this: "It is the sense of this body that it is inadvisable at this time for us to promote interdenominational conventions on men's work, but that denominational conventions are indispensable prerequisites to any permanent good results from interdenominational conventions of men." Officers elected included Rev. William F. Weir, Chicago, chairman; Harry W. Schultheis, Baltimore, vice-chairman; G. Frank Shelby, Philadelphia, secretary-treasurer. These, together with Dr. Samuel Zane Batten, of Philadelphia, and E. W. Halpenny, of Charleston, West Va., will select the place for the next meeting.

Japan Missionary Takes New American Task

Rev. Charles W. Iglehart, for years a Methodist missionary in Japan, has been made an acting associate secretary of the Methodist foreign board and placed in charge of home base cultivation. Mr. Iglehart served as the head of Y. M. C. A. work in Siberia while the American

expeditionary force was serving in that country. He came to America immediately after the Tokyo earthquake to interest the American church in rebuilding destroyed mission property.

Leinbach New Head of Editorial Council

Dr. Paul S. Leinbach, editor of the *Reformed Church Messenger*, was recently elected to succeed Dr. E. C. Wareing, editor of the *Western Christian Advocate*, as president of the editorial council of the religious press.

Harvard Students Disbelieve in Personal God

According to a report printed in *Unity*, a recent religious meeting at Harvard attended by several hundred students disclosed the fact, by show of hands, that only four had prayed the day before, that the same number had read the Bible through, and that only about one-fourth believed in a personal God.

Pope Pius Disapproves of Russian Government

In a secret consistory preparatory to the exercises attendant upon the opening of the so-called "holy year," Pope Pius recently denounced the soviet government of Russia and called for the help of all

American Missionaries Score Exclusion

THE FULL TEXT has just reached America of the resolution signed by 330 American missionaries working in Japan in reference to the oriental exclusions clauses in the present immigration law. The resolution was first drawn up last summer, but has since then been circulated in all parts of Japan for the signature of those who could not be present when it was formulated. It now represents almost the entire American missionary body. The resolution says:

"As foreign missionaries we represent Christian constituencies in America and not the American people as such, nor the American government in any capacity whatsoever. Nevertheless, both as citizens of the United States and as Christian missionaries in Japan, we are intensely interested in the maintenance and strengthening of the most cordial friendship and cooperation between these two countries for the sake of the material, cultural and spiritual welfare of both countries. Accordingly we desire to put on record our conviction in regard to the exclusion clause in the immigration law, recently passed by the American congress, as follows:

"1. The exclusion clause is not characterized by that international justice and courtesy upon which all governmental acts of one nation towards another should be based. We condemn the principle of racial discrimination as manifested in the new law. We deeply regret that congress insisted upon passing, against the earnest efforts of the President of the United

States, a law which would so deeply wound the sensibilities of a sister nation—a law so absolutely unnecessary.

"2. We sympathize with the Japanese people in their deeply felt grievance over the passing of this law with its exclusion clause.

"3. We join in the strong protest against the exclusion clause in the new immigration law, a protest which has gone forth from so many public bodies in America and which has appeared in the overwhelming majority of the American press. We express our hope that this protest may avail and that in the near future the United States may adopt a policy of immigration and eligibility to citizenship free from all racial discrimination, and we appeal to the Christian people in America to exert themselves to bring about such a result.

"4. We record with pleasure the courtesy and kindness accorded us as Americans by the Japanese people in the face of their strong feeling of resentment over the treatment they as a nation have received in the immigration law passed by the American congress. We specially deprecate and denounce the exaggerated reports that have gone forth of anti-American agitation here in Japan.

"5. We reaffirm as missionaries our purpose to continue our Christian work in Japan in cooperation with our Japanese fellow-workers under the commission of our common Lord and Savior, to the limit of our ability and as long as the needs for such activities exist."

lovers of peace and believers of the sanctity of the family to bring about the defeat of socialism and communism. The pope used the abandonment of relief work in Russia by the vatican mission as the occasion for his diatribe against Russia's rulers. Among other things he said: "After having tried for such a long time with all our might and all our heart to relieve the sufferings of the Russian people, we feel it our duty, imposed on us by the universal paternal mission which God has entrusted to us, to warn and most earnestly to exhort all men, and especially all heads of governments, in the name of our Redeemer, that all those who love peace and the public welfare and all those who believe in the sanctity of the family and in human dignity may unite to avert from themselves and their fellows the grave dangers and inevitable injuries of socialism and communism." After remarking that this must not check efforts to improve the conditions of the working classes and of all humble people generally, he ended: "We ceaselessly pray Almighty God, ruler of the world and savior of all peoples, to bring this about, and we most solicitously call upon all the faithful throughout the world to pray with us to the same effect during this holy jubilee year."

New York Episcopal Churches Are Protestant Again

Advertising columns of the New York papers once again group the Episcopal churches under the head "Protestant Episcopal," and the Churchman announces a victory over the New York Clerical Union for the Maintenance and Defense of Catholic Principles—an opponent that certainly sounds formidable enough.

Bishop Brent Would Group Men Around Sermon on the Mount

While in England on his way to the international opium conference at Geneva, Bishop Charles H. Brent, of Buffalo, preached at the consecration of a newly elected bishop. The bishop urged that groups should be formed everywhere throughout the churches of persons who are ready to accept the sermon on the mount as their way of life. The two men of our day, he said, who had believed it to be practicable and had lived by it were Leo Tolstoy and Mahatma Gandhi, "who, though not a Christian, lives by the truths and principles by which Jesus lived." "Without wealth, without position or prestige," continued the bishop, "he sways more lives than any living being. His practical creed is non-violence, the unification of life, brotherhood to the destruction of 'untouchability,' and productive industry in every home."

American Girls Bob; Chinese Y. M. C. A. in Trouble

Another striking example of the commercial interdependence of the world is to be found in the recent announcement of Dr. John Y. Lee, acting national secretary of the Chinese Y. M. C. A. that the branch of that organization in Chefoo is in serious financial difficulties. Chefoo is the city in which most of the world's hair nets are made. The financial support for the local "Y" came largely from

men interested in these hair-net factories. Since the women of the west began to bob their hair, Chefoo's factories have been almost idle. It seems to be a pretty crowded world when you can't go to a barber in Chicago without upsetting a men's Christian association in China.

Borah and Dever Preach Law Enforcement

The citizens committee of 1,000, the informal body that has been backing the effort to secure enforcement of the prohibition law in New York city, announces that its annual dinner will be held at the Waldorf-Astoria hotel, Jan. 6, and that the speakers will be Senator William E. Borah, on "Observance of Law, the Welfare of the Nation, the Citizen's Responsibility," and Mayor William E. Dever, of Chicago, on "The Public Official and

Law Enforcement." Judge Gary will preside.

Play Presented in St. Mark's Church, New York

Charles Rann Kennedy's new play, "The Admiral," was given twice on a recent Sunday in the church of St. Mark's-in-the-Bouwerie, New York city. Curtains were drawn in front of the altar and the play presented on a specially erected stage. The leaflet distributed referred to the drama as "composed in the spirit of the 'mysteries' of holy church in the days of her glory. The spiritual subject is the meaning of discovery; new worlds for the sense imply and realize new worlds for the spirit. The personal symbolic theme is Columbus, desperately striving for human support, to enable the execution of his divine commission." "After the service," said the New York

Fosdick Shows Ministry's Opportunity

IN DISCUSSING "The Work of the Ministry in Modern Times" before the students of the school of divinity of Harvard university on December 15 Dr. Harry Emerson Fosdick stressed three factors in modern tendencies which provide a special opportunity for the Christian minister. For one thing, people are anxiously asking questions about the central truths of religion. The popular scientific theories which reduce the universe to atoms have aroused searching inquiries as to the nature of God and his relationship to a universe under this interpretation. Dr. Fosdick insisted that a minister who has a vital message on the central truths of the Christian faith is assured of a hearing seldom accorded to his predecessors in the pulpit. He deplored the fact that in the midst of the present day discussion of essentials so much of the energy of the church should be expended quarreling over the details that belong to the periphery of religious issues.

The second factor favorable to the modern clergyman is the widespread interest in the inner life of man. The rapid development of the material resources of civilization has given man mastery over the external world but has done nothing to settle the problems of the soul. Soul-restlessness is, if anything, greater than ever, and thus we understand the feverish interest in psychoanalysis and popular psychology. The message of the Christian preacher, therefore, finds welcome hearers when it reveals the possibility of inner peace from a steady faith in God and a devoted allegiance to his plan for human life.

MORAL LEADERSHIP

The third feature emphasized was the demand for moral leadership in the major social problems of the day. Here Dr. Fosdick pictured progress as a record of transition from violence to cooperation in the home, school, and government and declared that the next step was the substitution of cooperation for violence in international affairs. "The abolition of war is easily the outstanding problem of the day and thousands are earnestly seeking for a hopeful solution to the enigma. The opportunity of the church in this field is simply tremendous," he declared.

Dr. Fosdick then showed that to meet these opportunities traditional sectarian theology was totally inadequate, indicating that denominational differences had absolutely no relation to the great issues with which the world is now grappling. Liberalism was declared to be indispensable to a functioning religion under the conditions named. "But liberalism, to be effective, must be positive," he said. "We can make little contribution to the world by preaching about the things we do not believe. Men do not live by negations. In their passion for honesty, liberals often do themselves great injustice, for by accentuating the things they do not assent to they give the impression that they are not even Christians. In reality their burning passion is for the re-discovered Christ."

TRUE LIBERALISM

"This liberalism must also be the result of an expanding faith. I am afraid of a liberalism which comes from mere intellectual curiosity. Beethoven outgrew the old musical forms because they could not contain his advanced conceptions of harmony; Luther revolted from Romanism because it was not large enough to accommodate his progressive ideas of religion; St. Paul was a liberal because Judaism did not encompass his forward moving faith. Likewise, modern liberalism to be genuine must come from a demand for elbow-room to move and to grow."

"We must leave the shells of denominationalism because they are corrals for our expanding spiritual activities and cannot match modern religious needs."

In urging the divinity students to study methods of making their messages clear to the masses, Dr. Fosdick said that homiletics resolved itself down to the problem of "laying the fodder right out on the ground so that anything from a giraffe to a jackass can reach it."

Something of Dr. Fosdick's popularity was evidenced when, in preaching in the Appleton chapel at Harvard, for the first time in the history of the university attendance had to be limited to students, and then every seat was occupied half an hour before the opening of the service, hundreds being turned away. C. K.

Times in its report, "Dr. Guthrie explained that his purpose in having such plays presented in St. Mark's was to restore drama to the church, where it originated. 'I simply want to enrich the church,' he said, 'to return to the church the drama, which, somehow, was separated from it.' Although this was the first performance of 'The Admiral' in a church, Mr. Kennedy explained, he and Miss Matthison and Miss Gage presented their earlier play, 'The Chastening,' in many churches in England last summer with the support of the archbishop of Canterbury and intended to give 'The Admiral' in English churches next summer with a third play, 'The Salutation,' which Mr. Kennedy has just finished." Mr. Kennedy will be remembered as the author of "The Servant in the House" and "The Terrible Meek."

When Weekday Religious Education Cuts Against the Grain

It is conceivable that circumstances might arise under which the introduction of religious instruction into the public school system might have its drawbacks. At least, such seems to have been the conclusion of the Utah Congregational conference, which recently adopted this resolution: "Whereas the public school system has been the foundation stone of our American liberties, and, whereas, it was founded and dedicated forever to be separate from any ecclesiasticism of any sort, and that the public school system should be for all the people, so that no sect should be allowed to infringe upon

its catholicity and liberties; and whereas, the Mormon church has proposed to use the public schools of the state for religious classes and has already erected and proposes to erect so-called seminaries contiguous to the high schools of the state, and to give credit for certain theological studies, be it resolved by the Congregational churches of Utah in conference assembled, that we do protest against the use of the public school buildings for religious services of any sort, and against children being taught any form of theology during the school hours of any school day."

Methodist Bishop Fears for Unification

Bishop Joseph F. Berry, senior bishop of the northern Methodist church, writes in the press of that denomination that the present plan for unification of the northern and southern branches will probably fail. He declares that the three "irreconcilable" southern bishops who are fighting the plan in the annual conferences will probably prevent the three-fourths majority that is needed to carry the proposal into effect.

Do They Keep This Vow?

Roger Williams Baptist church, Providence, R. I., has this as the concluding paragraph of its church covenant: "We moreover engage that when we remove from this place we will as soon as possible unite with some other church, where we can carry out the spirit of this cov-

enant and the principles of God's word." If members of all churches lived up to this vow it ought to help toward reducing the large number of non-resident members now carried on most church rolls.

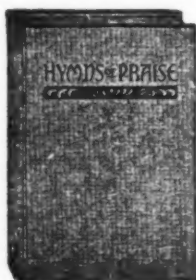
Pennsylvania Drys After Federal Liquor Permits

It is evident that the fight which Gov. Gifford Pinchot of Pennsylvania has inaugurated upon the federal enforcement of the prohibition laws in his state is to be taken up and carried on by the Pennsylvania Anti-Saloon league. Dr. Homer W. Tope, secretary of the league for the state, has been authorized to have introduced in the next session of the legislature a bill providing for brewery control and the registration of federal permits and state permits, providing for the inspection of distilleries, bonded warehouses, industrial alcohol plants, and the plants of manufacturers of alcoholic malt beverages. If the bill goes through, there will be an end to the scandal of federal permits that has done so much to lower the prestige of the present national administration in Pennsylvania.

Seek Simpler Methods in Agricultural Missions

Simpler agricultural tools, more teaching of the rudiments of cause and effect in nature, and more study and understanding of native farming methods and soils and grains—these are necessary in the work of agricultural missionaries rather than the wholesale transference to India or Africa of the tools and

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methods and knowledge of an American agricultural college. Such were the conclusions of the annual meeting of the International Association of Agricultural Missions held in New York city, Dec. 12, 13. The necessity for more rudimentary methods and simpler tools was urged not only by men and women who are serving as agricultural missionaries abroad, but also by Dr. Homer Leroy Shantz, of the department of agriculture of the United States, who has made two trips through Africa studying agricultural conditions and possibilities.

Begins New Pastorate in Famous Pulpit

Rev. Albert W. Palmer is just beginning his ministry as pastor of First Congregational church, Oak Park, Ill. It is at Oak Park that Dr. William E. Barton ("Safed the Sage") had his remarkable pastorate of 25 years, and Dr. Palmer, who has brought the First Congregational church of Honolulu to a commanding position in the Hawaiian islands, is expected to measure up in every respect to the lofty traditions of his new pulpit.

Dedicate Silver Screen in California Church

Something new in the line of church dedications seems to have taken place at the Congregational church, Avalon, Catalina Island, Cal., when the pastor recently dedicated to the glory of God and the service of the community a new silver screen. The growing use of pictures in connection with church work, and the problems connected with that use, make the dedication seem peculiarly appropriate.

Detroit Cathedral 100 Years Old

St. Paul's cathedral, the leading Episcopal church of Detroit, has been celebrating its centenary. On the program have appeared such men as Bishop Page, of Michigan; Bishop Gailor, of Tennessee; Bishop Williams, of Canada; Dean Shailer Matthews, of Chicago; Prof. E. D. Starbuck, of Iowa; Bishop Tucker, of Japan, and Bishop Freeman, of Washington.

Church Celebrates Checkered Career

In celebrating its 120th anniversary, Tabernacle Presbyterian church, Philadelphia, Pa., drew attention to about as varied a career as can be claimed by any American congregation. Organized first as Independent Tabernacle church by members of the Second Presbyterian

church who preferred the Congregational system, in a dozen years it was reorganized as the Second Dutch Reformed church of Philadelphia. A few years later it came back into the Presbyterian fold, this time as the Seventh Presbyterian church. Later it united with the Sixth church and again took the name of Tabernacle. While it was still the Seventh church it was host to the Presbyterian general assembly during the session of 1837, when the New School commissioners withdrew from the denomination. Again, in 1861, it entertained general assembly, at which time the commissioners from the south withdrew to form the southern Presbyterian church.

Dr. Riale Goes to Church Education Council

Dr. F. W. Riale, for many years of the Presbyterian board of education, has accepted election as associate secretary of the council of church boards of education. Under the direction of Dr. Robert L. Kelly this clearing-house body for most of the denominations has grown rapidly in influence and in the amount of work which it is attempting to do.

Southern Baptists Show Great City Growth

Members of the southern Baptist convention are finding cause for rejoicing in the announcement that in 17 leading cities

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of the south a gain in population for 17 years of 67 per cent has been met by a gain in Baptist church membership of 147 per cent. Among the cities are Birmingham, Fort Worth, San Antonio, Houston, New Orleans, Dallas, St. Louis, Kansas City, Atlanta, Nashville, Louisville and Richmond. The net gain of Baptists in these cities during the 17 years has been 325,000.

Lutheran Aid for Retired Ministers

Two hundred retired ministers and more than 500 widows and children are the recipients of \$141,000 annually from the funds of the board of ministerial relief of the United Lutheran church.

Pittsburgh Churches Unite for Successful Noon Meetings

Eight denominations are cooperating in Pittsburgh in a series of Wednesday noon religious meetings which are having an average attendance of 300 business men. Each denomination supplies a preacher for the services, and prayer for church unity features every gathering. The services are moved from churches of one denomination to another.

Add Stanza "For Those in Peril in the Air"

One sign of a changing period is to be found in the verse written by Rev. Hugh A. Moran, of Cornell university, and now frequently added to the familiar stanzas of "Eternal Father, strong to save." In place of the old refrain: "O, hear us when we cry to thee, for those in peril on the sea," the new verse says: "Jehovah, Lord of wind and storm, Whose power the billowing clouds doth form, Who bidd'st the mists and fogs arise, And bearest up each wing that flies, Oh, answer thou our humble prayer For those in peril in the air."

Buy a Church and Move It by Truck

The St. John's Evangelical Lutheran church of Ocean City, N. J., needed a new edifice. The Reformed church of Woodhaven, N. Y., had an old one. So the Lutherans of the New Jersey town bought the building formerly used by the congregation in New York, split it up into four sections, loaded each section on a motor truck, and transported them to the neighboring state. The cornerstone of the transferred structure was laid on Dec. 7.

Moving Forward in Home Missions

When the home missions council opens its annual session in Atlantic City, Jan. 13, it is said that delegates from the various denominations will be given encouraging marks of progress in the home mission field. The council has been hard at work for some time trying to learn the actual facts as to churching conditions, especially in the northwest. Experts have been sent from town to town, studying both overlapping and overlooking. The data is now ready for interdenominational study and action. On the whole, it is reported to be more encouraging than had been supposed. There is far less overlapping and duplication than the country has

been led to believe. Sectarian differences are said to be making less trouble than at any time in the past. There is a much greater willingness than formerly on the part of church leaders and the laity to work together. The great problems of home missions at present are said to be the incoming thousands of Spanish-speaking people from Mexico, and the rural and city problems.

Know Labor, Not Spanish, Advice for Mexico

In reporting the opportunities that beckon workers of the Episcopal church toward Mexico, the Witness, Chicago church weekly, reports an informed observer as saying that that communion "has a unique opportunity. The people are intensely religious. They despise—many of them—the Roman church, which has been an oppressor of the people for many years. Yet Protestant churches do not appeal to their aesthetic sense. So our church has a great chance. But a leader must go in there who is in thoroughgoing sympathy with the labor movement that has succeeded in electing Calles for their president. It is infinitely more important that the next bishop of Mexico understand the labor movement—and sympathize with their aspirations—than that he understand and speak the Spanish language."

Plan Great Memorial to General Booth

Denmark Hill, London, has been chosen as the site of the \$1,000,000 memorial to be erected by the Salvation Army to the memory of its founder, General William Booth. There will be educational buildings and lodging accommodations, together with a massive tower surmounted by a beacon light, which will be visible from all parts of London. Sir Giles Scott, the man who designed the Liverpool cathedral, will have the memorial in charge.

Wittenberg College Gains Academic Recognition

Wittenberg college, Springfield, O., largest collegiate institution of the United Lutheran church, has just been notified that it has been granted official recognition by the Association of American Universities. Less than 20 per cent of the colleges of the United States have passed the searching requirements of this association.

Fosdick Sermon Sent Yale Alumni

Yale university seems to have taken an unprecedented step in sending to all its alumni a copy of Dr. Harry Emerson Fosdick's sermon on "Belief in Christ," printed in The Christian Century for June 12. Perhaps this is the first step in an attempt to cure the evil of the uneducated alumnus to which President Hopkins of Dartmouth has so feelingly referred.

Decorations for Veteran Preachers

The Intermountain annual conference of the Methodist church, a body including churches in Idaho and Oregon, confers what it calls the Order of the Golden Cross on such of its members as have spent twenty years of continuous effective

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service in its ranks. Five pastors and the widow of a pastor now wear the decoration.

New York May Have United Church Building Campaign

The Presbyterian general council recently authorized the New York presbytery to unite with Baptists and Methodists in a campaign to raise between \$3,000,000 and \$5,000,000 for the building of new churches and the extension of evangelistic

influences in New York city. The Methodists are reported to have voted previously to go into the united effort, and the Baptists to be favorable to the plan.

Brazilian Invites Europeans to Montevideo

Rev. Erasmo Braga, secretary of the evangelical committee on cooperation in Brazil, has spent the summer in Europe, establishing contacts between the Protestants of South America and those of

"Y" Leader Interprets China's Wars

"CHINA today is at once divided and united, but division exists only among the military leaders," David Z. T. Yui, general secretary of the national committee of the Chinese Y. M. C. A., and one of China's delegates at the Washington conference, said recently.

"The people are absolutely united. The Chinese national spirit was never so strong. In the chambers of commerce, educational associations, Y.M.C.A. and Y.W.C.A., and the Christian church are men and women in all parts of China who are united in an effort to benefit the country."

"But these civil wars," the interviewer broke in, "I've heard that the Chinese people do not want them."

"The people and the military leaders," said Mr. Yui, "are not in sympathy with each other. Fighting up to the present is confined largely to military men and the people are taking no sides."

"Now I know that you will want me to name some causes that are responsible for the fighting. Of course, in these wars as well as in those in other countries we can always lay the blame at the door of ambition, aggression, vainglory, selfishness, envy, jealousy, intolerance, and corruption. However, if we penetrate the smoke-screen of the warfare in China, we shall at once come face to face with the conflict of two principles.

WARRING PRINCIPLES

"The first principle stands for the unification of China by force and the establishment of a central autocratic government. This principle is favored and even supported by the foreign powers which have interests in China. The second principle stands for provincial autonomy and the establishment of a federal government, and this principle is much favored by the Chinese people. The conflict in China will not cease until one or the other principle wins and dominates.

"The Chinese people are noted for their democratic life. This doubtless derives its strength from the fact that they have not been dependent upon any government to manage their affairs, or to protect their interests. Look at the Chinese in Russia, Siberia, Japan, the Philippines, Cochinchina, Burma, the Strait-Settlements, North and South America! What trying, humiliating, and destructive experiences they have gone and are, in some cases, still going through! Yet, tenaciously and successfully, they have held their own ground in business and in other work with practically no government protection of any kind.

"Which of the warring factions in the present fight in China is going to win?"

"It is not easy to predict. Still, the direction in which the public opinion in China now points will indicate the victorious side.

POPULAR EDUCATION

"We have to remember that the base on which public opinion in China is now being built is rather narrow and slender. By that, we mean, the percentage of illiteracy is comparatively high, which in turn signifies that the intelligent and articulate voice of the people is weak and small. Likewise, not a large percentage of the people really understand the true meaning of democracy and the people's relationship to it. In order to help make the base of public opinion in China at once broad and intelligent, the Y. M. C. A. movement of China has worked out a plan, generally known as the popular education campaign, whereby the rank and file of the people can acquire a working education in four months.

"More work along educational lines is being done in connection with the Week of National Shame which ever since Japan imposed the Twenty-one Demands on China in May, 1915, the Chinese students throughout the whole country have been observing during the first week of May. The main purpose is, through parades, demonstrations, mass-meetings, speeches, dramatics, and especially prepared literature to remind our people of the humiliation of the Twenty-one Demands.

"When will the Chinese people be able to dispel all the dark political clouds, and to set themselves earnestly to the task of building up a good and strong democracy of their own?"

"There is decidedly a note of impatience with the present unsettled situation. We often forget that not only Rome but also the different democracies of the world were not built in a day. Also, we overlook the fact that a decade or more or even half a century which may seem long in the life of an individual is of very short duration in the life of a nation. All that the Chinese people ask to put their country in order is time and, may we add, freedom. They will have to take much time for it and they are even more impatient than the west. The ship of China is caught on a turbulent sea, but she is carrying a heavy ballast. Her people are united. They have great staying and self-relying power and endurance, and are lifting their voices to be heard."

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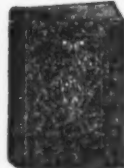
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the continent, and seeking to insure the presence of delegates from Latin countries at the approaching conference at Montevideo. In France, Portugal and in Spain Mr. Braga met with a cordial reception, and the chances are that accredited Protestant delegates will go from all these nations to the South American convention.

Dr. Hough Lectures at Drew

Dr. Lynn Harold Hough, pastor of Central Methodist church, Detroit, and a contributing editor of The Christian Century, delivered a series of six lectures at Drew Theological seminary, Madison, N. J., during the first week in December. The general theme was "The Preacher and the Great Community."

Map America's Lynching Areas

A series of 14 maps, showing the principal lynching areas of the United States and giving the data on the subject for the last twenty years, has been prepared by the commission on interracial co-operation, 409 Palmer building, Atlanta, Ga. Twenty leading southern colleges have been making these maps the basis for classroom discussion. In reduced form, with additional factual material, they have been reproduced in a pamphlet, "Black Spots on the Map," which is available for free distribution.

Liberals of Southwest Hold Annual Meeting

The southwestern federation of religious liberals, a body composed of Unitarian and similar congregations in Kansas, Missouri, Oklahoma and adjoining states, held its second annual meeting in Kansas City, Mo., recently. The Kansas and Missouri conventions of Universalists participated in the gathering. These officers were reelected: Rev. L. M. Birkhead, Kansas City, Mo., president; Rev. A. W. Altenbern, Junction City, Kan., vice-president; Mrs. Georgia Ober, Topeka, Kan., secretary; J. N. Day, Junction City, Kan., treasurer.

What Causes Church Fires?

In summing up its quarter-century of existence the National Mutual Church Insurance company reports that 1,666 of the losses paid, largely on church buildings, were for fires caused by lightning, and that none of these were protected by rods save three, where the rods were defective. Wind storms caused the next largest number of losses, 1,047, but the loss was only \$90,507 as compared with the loss of \$213,115 from 308 fires caused by defective chimneys and flues. Defective wiring caused 128 fires with a total of \$189,897. In 408 cases fire was communicated from other buildings, with a loss of \$248,868. Sixty of the fires were found to have been incendiary.

Attack on Missionaries in Burma Due to Anti-Foreign Feeling

Detailed advices now received from Burma show that the attack on Mr. and Mrs. P. R. Gleason, Baptist missionaries, by Buddhist monks, reported in October, was not due to religious but to racial and

political causes. The missionaries, who are now recuperating in America, chanced to be the victims of a general outburst of indignation directed against all foreigners. A Buddhist priest had been tried and convicted by the government of Burma for inciting to sedition. Out of this grew a number of anti-foreign demonstrations, generally led by men in the robes of priests. Other foreigners were also attacked, but Mr. and Mrs. Gleason suffered most severely. As a result of this attack one of the priests has been sentenced to seven years of rigorous imprisonment, and three others have been given sentences of five years each.

Newspapers Want Church News

A representative of the Associated Press, Mr. Edgar T. Cutter, has recently declared that the newspapers of America are seeking church news. Says Mr. Cutter: "It has been said that the community makes its newspaper. Surely the church has a great part in that. With the church and the press cooperating thoroughly, the vast message the religious bodies are trying to deliver to the people would be easy. Ten years ago a very small percentage of newspaper news was church news. This was because the church did poorly its part in furnishing that news. The percentage has increased, but it is still small. A bishop not long ago was asked for an abstract of his important address on capital and labor as it related to the church. The copy was desired so that these timely remarks could be spread accurately and in the exact language of the speaker. It might have gone to the 1,275 daily newspapers, members of the Associated Press. It might have been read by upward of fifty million persons, for that great throng daily reads the Associated Press dispatches. Instead the copy came a month later in book form, and its news value was lost. Another high churchman from a western state did not even reply to a request for his address. The newspapers are eager to print this church news, and the Associated Press is willing to carry it when it is of general interest. What the newspapers need before than can print news is copy while it is still news. They will use it, but it must be furnished today while it is fresh, and it must be prepared in readable form."

Resigns Columbus Secretaryship

Rev. W. A. King, for two years secretary of the council of churches, Columbus, O., has resigned that position to become pastor of First Baptist church, Ashtabula. Mr. King's successor has not been selected.

Begin Work on Great Los Angeles Church

Almost coincidentally with the coming of Dr. Charles F. Aked to the Wilshire Boulevard Congregational church, Los Angeles, Calif., to act as preaching colleague of the minister, Dr. Frank Dyer, work has been started on the magnificent Italian Gothic edifice which is soon to house this rapidly growing congregation. The church has been built from nothing by Dr. Dyer in three years. Its attendance has outgrown the auditorium

of the Ambassador hotel, in which it has been holding services. The new church promises to be one of the most commanding on the Pacific coast. Among its unusual features will be a hall of youth and a marriage chapel.

Would Build Interdenominational Cathedral in Boston

Bishop Charles L. Slattery, coadjutor of the diocese of Massachusetts, has proposed the building of an interdenominational cathedral for Boston. Bishop Slattery would have the churches purchase a block, on which the different communions would erect individual houses of worship. The collective whole, however, would form the cathedral, and would be a witness to the unity of the spirit binding all together.

Declares Forgiveness Not Preached

In two sermons at the Fifth Avenue Presbyterian church, New York City, delivered on a recent Sunday, Dr. Clarence E. Macartney, moderator of the general assembly, claimed that insistence upon the power of Christ to forgive sins has to a large extent dropped out of much modern preaching. Referring to the statement of John the Baptist: "Behold the lamb of God that taketh away the sin of the world," Dr. Macartney said, "It is that witness to Christ that men would like to muffle and stifle today. And today, wherever the message of redemption through Christ, who died as the sinner's sacrifice and substitute on Calvary's tree, has been earnestly spoken and declared, there the gospel is preached." Later, preaching on "The Mystery of Christ," Dr. Macartney stated: "One might frequent many places of Christian worship today without getting the impression that this great secret of forgiveness had ever been told in Christ, or, if told, that it amounted to anything or met any real human need. Within the church today there is much perversion of the Christian doctrine of the forgiveness of sin."

Unite for Methodist Reunion

The general conference of the southern Methodist church has already approved the pending form of union with the northern denomination, but the proposal now has to make its way from one annual conference to another, and obtain a heavy majority in all. Lest the vote in the annual conferences, under the attack of the die-hards, go adversely, churchmen in favor of the union have formed an organization, with headquarters at Nashville, that is undertaking a systematic propaganda in favor of the plan. Bishop E. D. Mouzon is chairman of the executive committee, on which also serve Bishop John M. Moore, Bishop W. F. McMurry, Dr. H. H. Sherman, Dr. T. D. Ellis, Dr. A. F. Smith, Judge John S. Candler, President J. H. Reynolds, John W. Barton, and Mrs. J. H. McCoy.

Church Paper Advertises with Phonograph Record

The Michigan Christian Advocate, Methodist weekly published in Detroit, has evolved something new in the way

of advertising. A phonograph record, about three inches in diameter, has been prepared, which is to be distributed in 10,000 Methodist homes in Michigan. It is believed that there will be few recipients without curiosity enough to put the record on their machines. When played, it will be discovered to contain a circulation-getting appeal.

Catholic Spirit in Outdoor Preaching

Dr. Daniel A. Poling, associate pastor of the Marble Collegiate church, New York City, who is conducting the noonday services of that church from its outdoor pulpit, is distributing New Testaments in six languages at the rate of more than 1,000 a week to his hearers. "If our message shall send a careless Hebrew to his synagogue," says Dr. Poling, "an indifferent Catholic to his cathedral, or a neglectful Protestant to his church, and if we shall make better citizens, we shall be glad, and we shall trust the spirit of God to perfect the work we have begun."

Ready to Start Work on New York Cathedral

Bishop William E. Manning, of New York, announces that sufficient funds are now in hand to insure the start of work on the nave of the cathedral of St. John the Divine in the spring. In the meantime, the campaign to secure the full \$15,000,000 needed to complete the cathedral goes forward with success. Several large contributions from without the membership of the Episcopal church have been reported.

Y. M. C. A. Prepares Discussion Courses

Under the leadership of its foreign department the international committee of the Y.M.C.A. has prepared outlines for six discussion courses on questions profoundly affecting the United States. Subjects dealt with include "When Shall We Recognize Russia?"; "Are We Wrong on the Japanese Issue?"; "How Far Will Disarmament Secure Peace?"; "Will the Dawes Plan Solve the Reparations Problem?" In each case, about 24 pages of mimeographed material is provided to help the leader of the discussion group.

Four New "Y" Buildings for Chicago

With more subscribed than was asked, the Chicago Y.M.C.A. is ready to go ahead with the construction of four new branch buildings. It is probable that the most unique feature of the campaign was the raising of \$50,532 among 1,125 students to go toward the erection of a branch for professional students studying on Chicago's west side.

Kentucky Mountain Community Wants Radio Help

The inhabitants of Davella, a village in the mountains of Martin county, Kentucky, are without church services, and wish to obtain spiritual inspiration by radio. They have raised \$203 among themselves, and now, under the leadership of Parnell Crum, a community worker, they are trying to discover friends who will make possible the installation of the

Record of Christian Work

East Northfield, Mass.

January Contents

Northfield conference reports and other articles as follows:

Rekindling the Flame of Prayer, A. D. Belden.

Efficacy of Prayer, E. P. Wheeler.

Mental Discipline through Prayer, N. E. Richardson.

Art Thou a King, Then? J. D. Jones.

Sources of Surplus Power, J. G. Gilkey.

The Great Struggle, M. E. Trotter.

Daily Devotions in Luke, J. Gardner.

And others, in addition to regular departments. 20 cents a copy.

Forecast for 1925

Northfield conference addresses and contributed articles by J. D. Jones, J. Stuart Holden, F. W. Norwood, Len G. Broughton, John Gardner, Melvin E. Trotter, N. E. Richardson, Rockwell Potter, G. Glenn Atkins, A. D. Belden, and others.

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BOOKS RECEIVED

Venice and Venetia, by Edward Hutton. Macmillan, \$3.50.
The Cambridge Ancient History, Vol. II, Edited by J. B. Bury and others. Macmillan, \$9.00.
Our Changing Morality, a symposium, by Bertrand Russell and others. Arthur and Charles Boni, \$2.50.
The Peasants, Vol. I, Autumn, by Ladislav Reymont. Alfred A. Knopf, \$2.50.
Naples and Southern Italy, by Edward Hutton. Macmillan, \$3.50.
Spanish Gardens and Patios, by Mildred Stapley Byne and Arthur Byne. J. B. Lippincott.
The Conduct of Life, by Benedetto Croce. Harcourt, Brace.
Modern Turkey, by Eliot Grinnell Mears. Macmillan.

A Gold Mine of Information About Prohibition and Its Achievements Prohibition—Going or Coming? By ELTON R. SHAW

SAYS:
U. S. Senator Morris Sheppard: "One of the most effective descriptions of the wonderful achievements of prohibition that has yet appeared."
U. S. Senator Arthur Capper: "A convincing statement of the case for the Amendment and the enforcement statutes."
Harvey W. Wiley: "This book will convince the doubting Thomases that Prohibition is really 'coming.'"
Eugene Lyman Flack: "An orderly assemblage of the evidence bearing upon the effects of alcohol on the individual and society."
Bishop Nicholas: "The more of such literature we can circulate the better it will be for the cause of prohibition and for the nation's cause."
The Expositor: "A comprehensive, interesting, informing, dependable, arousing presentation of prohibition in all its phases."
The Christian Advocate: "The sort of material a busy reader and worker would wish he had gathered and saved in his own file."

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A Far Land, by Martha Ostenso. Thomas Seltzer, \$1.50.
Christchurch, by Robert P. Tristram Coffin. Thomas Seltzer, \$1.50.
The Road to World Peace, by Oscar Newfang. Putnam's \$2.50.
Outlines of Travel, Vol. II, by Harman Black. Real Book Co.
Races, Nations and Classes, by Herbert Adolphus Miller. Lippincott.
These United States, Edited by Ernest Gruening. Boni & Liveright, \$3.00.

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"These Lincoln poems are beautiful in every way, describing the rugged, kindly man as Americans know him."—*St. Louis Globe Democrat*.

"Characterized by feeling, sincerity and an assured sense of beauty."—*Hartford Courant*.

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OF RECENT PUBLICATION IN THE FIELD OF RELIGION

The book-buyer stands dismayed as books good, bad and indifferent pour from the presses. And yet there are more religious books of real importance being published today than ever before. What are the books which one should read if he wishes to keep abreast of the times in religious literature? It would be impossible to prepare a list which would meet with the approval of all readers. There are, however, some books which have been published in the past two years that few persons would challenge as *real books*. The list of twenty-five titles given below is not offered as a perfect one, or as especially authoritative. What we do say of these books is that they are important and that if one has read these he will understand fairly well current tendencies in the field of religion.

The Reconstruction of Religion

By CHARLES A. ELLWOOD. One of the most important books of the past decade from the viewpoint of religion in the new day. Says Bishop McConnell: "Any one depressed as to the religious outlook will do well to read this book. I found its optimism positively bracing." Bishop Charles Bayard Mitchell says it is "the best book I have read in five years." (\$2.35)

Religious Perplexities

By L. P. JACKS. This has proved to be the most popular seller of all religious books we have ever handled. Many thousands of copies have already been sold and this book is still among our best sellers. The religion of Dr. Jacks is one of courage, faith and love, which qualities, he says, when turned upon life as a whole, "will interpenetrate everything with their energy, and transfigure everything with their radiance, and raise everything to their level, and so fill the world with music and beauty and joy." (\$1.00)

The World's Great Religious Poetry

CAROLINE M. HILL, editor. Dr. Frederick F. Shannon says of this work: "I regard this book as in a class by itself. I know of nothing to equal it." Mrs. Helen B. Montgomery says, "It is a great book." A gold mine of illustration and quotation especially adapted to the use of ministers. (Price recently reduced from \$5.00 to \$1.50.)

Papini's Life of Christ

By GIOVANNI PAPINI. The most beautiful life of the Master published during this century. Says the Chicago Post: "Here is the best, the most complete, the most lovingly minute, the most vigorous and colorful account of the Nazarene's career, outside the four gospels." (\$1.50)

Christianity and Social Science

By CHARLES A. ELLWOOD. Professor Edward Alsworth Ross speaks of this new work of Professor Ellwood as "simple, logical, profound," and he holds that on the basis of this book the clergy and the sociologists can get together in a winning battle against such rebarbarizing influences as war, commercialism and strife." (\$1.75)

The Religion of the Social Passion

By CHARLES HENRY DICKINSON. Although not an easy book to read, it is one of power and suggestiveness. "Here if anywhere is medicine for our sick age," writes Professor Ross of the book and Dr. Charles Clayton Morrison commends the author as successfully "fighting his way through concrete human experience to a genuinely religious view of life." (\$1.75)

Toward an Understanding of Jesus

By V. G. SIMONOVICH. A small book, but a remarkable one. Its purpose is to consider Jesus from the viewpoint of the historical and economic background of his time. Original, scholarly, interesting. (75c)

The Idea of God

By CLARENCE A. BECKWITH. Dr. Morrison of The Christian Century, singles out this book as perhaps the most satisfactory treatment of the subject of God published in recent years. (\$1.50)

Personal Religion and the Life of Devotion

By DEAN W. R. INGE. Dean Inge is usually considered as an intellectualist, but in this book he is face to face with the problem of sorrow, as brought to him in the death of his daughter. The book is bringing an inspiring message to thousands of readers. (\$1.00)

What Christianity Means to Me

By LYMAN ABBOTT. The story of a great life, and also affording an inside view of the development of the modern point of view in religion. (75c)

Seeing Life Whole

By HENRY CHURCHILL KING. President King, of Oberlin, attempts in this recent work to present a truly Christian philosophy of life. He looks at the perplexing modern world through the eyes of a follower of Christ, and reaches optimistic conclusions. (\$1.50)

Ambassadors of God

By S. PARKES CADMAN. Dr. Cadman is recognized as one of the three or four greatest preachers of America, and he has also the reputation of an inspiring teacher. His words of admonition to his fellow ministers in this book are born of both wisdom and sympathy. If a minister can buy but one book a year, this should not be passed by. (\$1.50)

The Undiscovered Country

By GAUIS GLENN ATKINS. Dr. Atkins is known for his beautiful literary style as well as his spiritual insight. His latest book reveals a firm grasp on the elemental truths of Christian belief together with an unusual ability to interpret everyday experiences in terms of spiritual reality. (\$1.50)

The Imperial Voice

By LYNN HAROLD HOUGH. Dr. Hough long ago took high place both as a thinker and preacher, and he is also master of literary style. This new book contains both sermons and addresses. (\$1.50)

The Riverside New Testament

By WILLIAM G. BALLANTINE. A characteristic of this translation is that it retains the flavor of the older translation, yet makes a twentieth century book out of the New Testament. Dr. Wm. E. Barron commends the scholarly character of Dr. Ballantine's work as well as the beauty of his phrasing. (\$3.00)

Goodspeed's New Testament

Here is the first translation of the New Testament which attempts to put the gospel literature into the language of modern America. The appearance of this book marked an epoch in the history of the Bible. (Popular edition, \$1.50; pocket, \$2.50; library, \$3.00. Also in leather and morocco.)

The Modern Use of the Bible

By HARRY EMERSON FOSDICK. This book is of the highest value to one who desires to understand how twentieth century thinkers are looking at the Bible. The author here reveals himself as the friendly interpreter of the old and the sweet-spirited champion of the new. He proves that in the field of pure religion the new truth is come not to destroy but to fulfill. This is undoubtedly the book of the decade in modern Bible study. (\$1.60)

The Faith of Modernism

By SWAILER MATHEWS. Of almost equal importance with Dr. Fosdick's recent work is this book by Dean Mathews. It is not a negative, nor is it primarily an argumentative book. It is positive, and it treats with reverence such doctrines as the inspiration of the Bible, the reality of God, the deity of Jesus, the atonement, etc. Yet the book is a twentieth century book, written in full recognition of the facts of evolution and modern Biblical criticism. "Dean Mathews' greatest book," say the critics of this new work. (\$1.50)

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Christ the Truth

By WILLIAM TEMPLE, Bishop of Manchester. This book "stands like a mountain against the sky," writes Dr. Hough of this book, which is not an easy book to read, but is rather like a mine of gold which calls for hard digging. (\$2.50)

Fundamental Ends of Life: What Men Want

By RUFUS M. JONES. There is no one better acquainted with the real need of the world today than this mystic and philosopher. Dr. Jones is a heaven-sent prophet for an age of steel. He offers the only way out for man, caught in the mesh of today's complex life—the way of the inner life. (\$1.50)

Imperialistic Religion and the Religion of Democracy

By WILLIAM ADAMS BROWN. Dr. Brown minimizes the religion which is autocratic and invidious and calls for a religion which believes that one communes with God best when he joins his fellows in the quest for truth, goodness and beauty. (\$2.00)

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